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MISSIONS

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JUNE 1924

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QUESTION BOX

(Answers found in this issue)

1. What school has 40 voluntary Bible study classes?
2. When and how did Kyi Pao-Chien become interested in Christianity?
3. In what bank is every directors' meeting opened with a prayer?
4. Besides giving medical aid to the people, what is Dr. Grant's reason for being in China?
5. When and where was the First Baptist Church organized in Minnesota?
6. Who packed his message into two brief biddings and what were they?
7. How many Baptist missionaries are working in China?
8. You cannot be "missionary-minded" unless you have —. What?
9. What theological school abroad has sent 600 trained men into the ministry?
10. Where did the Italians, who founded a Baptist church upon returning to their native land, acquire their missionary zeal?
11. Who is the head nurse in charge of a hospital while the superintendent is on furlough?
12. What is the church of Jesus Christ proving to be in China?
13. Brown University is represented in China by whom?
14. Where was a church washed from one side of a river to the other by a treacherous flood?
15. What did Sun Yat Sen say was "no use"?
16. In what city is a bride carried to her future husband's home in a closed sedan chair?
17. Name the city in which the Chinese raised \$45,000 for a mission hospital?
18. "If I studied a little bit more, there should"—finish the sentence.

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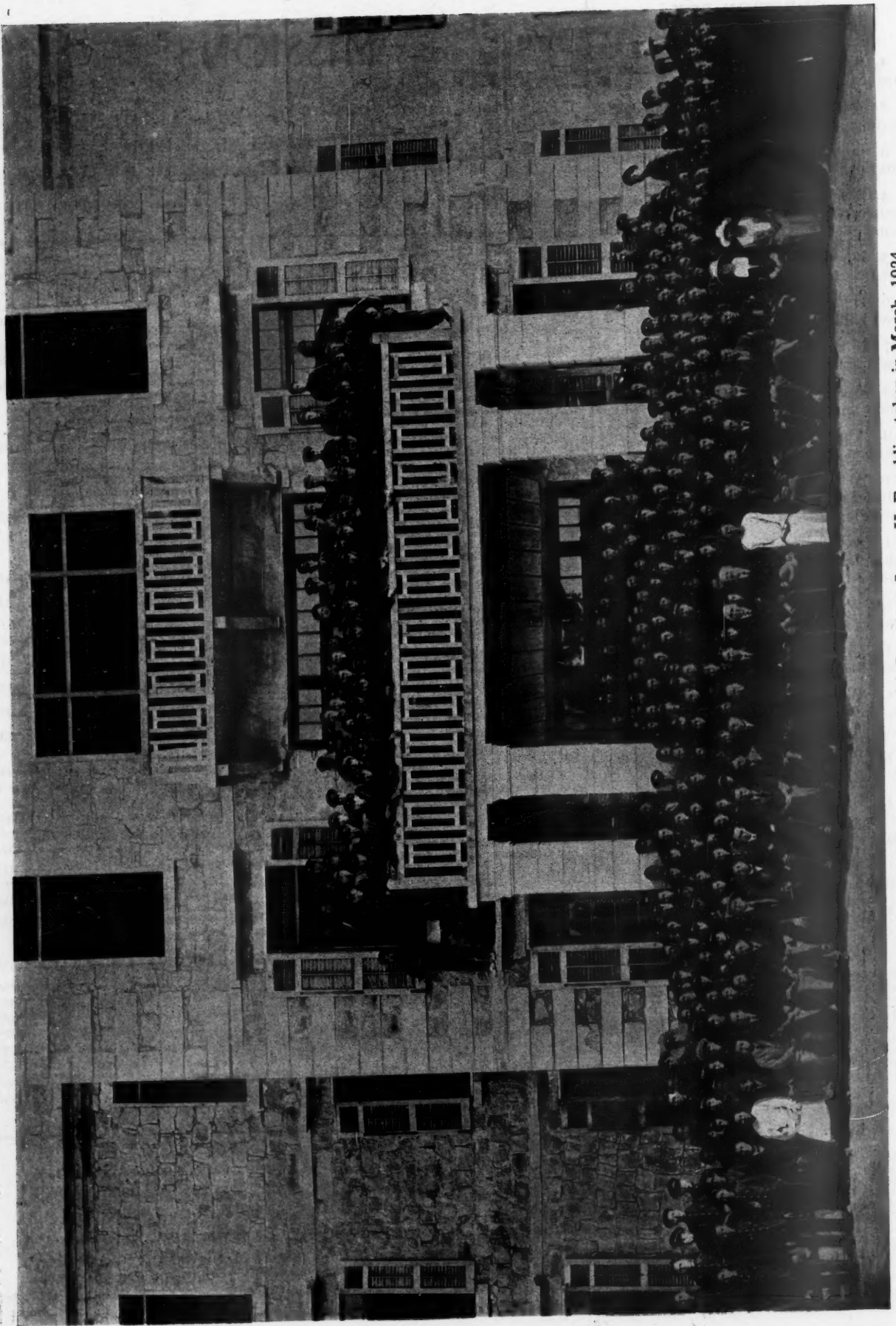
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Faculty and Students of Swatow Academy with Secretary James H. Franklin, taken in March, 1924

MISSIONS

VOLUME 15

JUNE, 1924

NUMBER 6

Some Features of the Special Issue on China



MISSIONS for June devotes a large number of its pages to China. This is not only the foreign subject for mission study classes and general readers this coming season, but is one of the most interesting countries in the world. China, with its vast population, its history reaching back into remotest antiquity, its varied peoples, its checkered political history, its mysteries, romances and possibilities—who does not wish to know more about such a land and its present conditions. Our purpose is to give information that will be especially useful to our Baptist readers and students in connection with our own missions and work in China. This is supplemental to what will be found in the study books. These are numerous and unusually interesting, and we also review them in such wise as to indicate what may be found in them. We have some fine articles from our missionary contributors, who have not failed to realize that illustrations help wonderfully to make the text attractive.

The annual reports from the China fields have been summarized, so that the past year's work is fully reviewed in this issue. Do not imagine that these summaries make dry reading. They are packed with the material that reveals life stories to those who have sight to see through a table of contents to throbbing heartbeats and heroic actions. Here you can see what the missionaries are doing, what they might do if they had needed helpers, and what they suffer for want of adequate support and future uncertainties. Their spirit cannot fail to quicken that of the reader.

After you have witnessed some Street Life scenes in Peking, with Mr. G. B. Cressey as guide, you will be ready for that finely told story of Kyi Yu-ts'aen of Tsong-ko-bu by Mr. Ufford. He gives a picture of gospel transformation that should be placed before our young people in Sunday school and mission circles. Dr. Huntley had a brief interview with Sun Yat Sen, who has been helping to keep China in political turmoil, and he tells us about the man and what he said. Mr. E. H. Cressey, who spells his name without an "e," shows how the evangelistic spirit pervades all the work at Wayland Academy in Hangchow. As you look at little Thien Chhu's portrait on this page, reading as profoundly as though he had MISSIONS in hand, you will surely want to know how he came by his strange name, and Mrs. A. S. Adams tells you on another page. Miss Everham explains how "the village whose canal has 18 turns" came to get so many.

Do not forget that the ablest and best Chinese leaders, many of them not Christians, unite in declaring that in Christianity lies the hope of the future for their people. If we can win the new Student Movement in China for Christ that future will be safe. This study should give us a new acquaintance with the Chinese, and inspire us to use every opportunity we have to prove to the Chinese that we not only believe the teachings of Jesus but practise them in regard to the brotherhood of man.

The customary features and departments are in the issue, besides the finish of the life sketch of Francesco Sannella, another instalment of the William Carey Life review, and other readable matter. In the July number we shall present something out of the ordinary.



THIEN CHHU



PEKING TEMPLE, IMPERIAL YELLOW ROOF TILES



THE MARBLE BOAT, SUMMER PALACE NEAR PEKING

Street Life in Peking

BY GEORGE B. CRESSEY, PH.D., OF SHANGHAI COLLEGE



STREET life anywhere in the Orient has an interest which is not equaled in America. The Chinese live out of doors a great deal, and since their houses are but poorly heated one may just as well be out on the street even in winter. Peking in many ways typifies the best in China and it is the point from which other cities grade down. Its great temples, the Forbidden City, the Pei Hai or North Lake, the nearby Summer Palace, and many other beautiful places are known the world over.

Even the most blasé traveler is struck by the varied and colorful life in the streets. Some of the thoroughfares date back to the time of Kublai Khan and are 200 feet broad, while others are narrow winding lanes, often not wide enough for two rikshas to pass. These lanes or *hutungs* have few shops and the passerby sees little except grey walls. Even where the gates of private homes are open it is unusual to catch a glimpse of the attractive courtyards within as there are protecting screens. One cannot go far, however, without seeing and cannot at all help hearing the cries of the wandering venders. Some sell food, some charcoal, some are barbers, some buy rags and bottles, and others are peddling water in large wheelbarrows. Each trade has its own particular cry or noise. There are several kinds of cymbals and gongs, while another favorite method is the tapping of miniature drums. Besides the mechanical noises, each tradesman utters a piercing cry proclaiming his desires. These sounds are very rasping to a western ear, and as the peddler slowly wanders along, stopping to call at each doorway, the effect is most distracting.

The busy life of the city centers around the larger streets which are lined with shops. As a rule these stores have an ornate front; the bakeries with a peculiar cornice indicating that they sell a certain kind of rolls, the bath houses with a tall pole on which a light is hung when they have fresh water—first come first served—and so on. An increasing number of stores are in modern buildings, but a majority are still of the regular Chinese style with heavy cloth curtain in place of a door and with paper over the lattice windows. Many shops are open to the streets and the passerby sees the restau-

rant, the carpenter shop, the meat market, or the tin works in full operation. Peking is the best place in China to buy curios and there are hundreds of shops, usually with signs in English, where you are asked to "look, see" and where everything is from some ancient dynasty and cannot ever again be equaled—until tomorrow.

But the stores where you can buy as fine silks as the world offers are not all that is interesting. The streets themselves are crowded with a motley array. Pedes-



TYPICAL STORE FRONTS IN PEKING

trains and carriers, autos and rikshas, wheelbarrows of all sorts, two-wheeled Peking carts with one horse and large two-wheeled wagons with four horses, and most picturesque of all, processions of camels. These last make a stately sight, especially a group a few days ago which had been marching all night and were white with snow. Southern China has few draft animals and the loads are carried or pulled by coolies. Here in the north though there are mules and donkeys, and transportation is largely by the indestructible two-wheeled

many banners. The previous day the gifts are sent to her home by the groom. In the funeral processions there may be as many as a thousand people in the line of march all carrying banners and images, besides the mourners. In the recent funeral of the ex-Premier there were four bands with foreign instruments playing Chopin's *Funeral March*. Numerous objects used by the deceased are burned at the grave, and full-sized paper limousines are sometimes carried, complete even to license plate and flower vase. The coffin itself is covered with a

wonderfully embroidered red canopy and is carried by 24 to 108 men according to the standing of the deceased. The larger funerals are quite spectacular and thousands of people crowd the line of march. Paper money thrown in the air adds to the picture.

One thing more is essential to any glimpse of Peking, without it no picture is complete, namely Peking Dust. Within recent years many of the streets have been macadamed, but even so it needs but a light breeze to sweep up great clouds of dust. During the worst storms one can scarcely see 100 feet and the whole sky may be dull. It gets into the houses and covers everything, it gives a dull appearance to the buildings, and how people can eat the food exposed on the street with its veneer



WEDDING PROCESSION, PEKING

carts. The roads are very poor and the Chinese figure that it is cheaper to build a strong cart than to improve the road.

A common way of carrying small articles is by means of a long bamboo pole over the shoulder from the ends of which baskets are hung. Sometimes the load is suspended from the middle of the pole and two men carry it. The Chinese language has some twenty or thirty words for *carry*, depending on whether you use one hand or two, carry it under the arms or on the shoulder, etc. Where two men carry an object it is *l'ai*, where one man it is *tiao*. Sometime ago a newcomer to China living in a nearby town wanted to send a book to a friend in Peking. She therefore asked her cook to get a coolie to take it for her. When the bill came she discovered that she had said *l'ai*, and that therefore the cook had secured two men who had carefully suspended the small book from a pole and carried it into the city.

Perhaps the most brilliant street sights are the big processions in connection with funerals and weddings. In the latter the bride is carried in a closed sedan chair to her future husband's home and accompanying her are



FUNERAL PROCESSION, PEKING

of dust passes comprehension. The dust originally comes from the Mongolian plateau, from whence have also been derived the great loess deposits of North China.

Peking has its beggars and many other evils, but it also has handsome scholars and progressive business men, and a great group of rising students. An intensely interesting capital, the finest representation of Chinese traditions, it is unquestionably one of the great cities of the world.



CAMEL BACK BRIDGE, SUMMER PALACE NEAR PEKING. THIS IS ONE OF THE MOST FAMOUS ARCH BRIDGES



CAMELS OUTSIDE THE WALL OF PEKING, BRINGING IN COAL AND GOODS. (SEE P. 324)

Kyi Yu-ts'aen of Tsong-ko-bu

BY REV. A. F. UFFORD OF SHAOHSING, EAST CHINA

I. A WAY STATION ON THE CHENGHSIEN ROAD



HALFWAY between Shaohsing and Chenghsien lies the village of Tsong-ko-bu. As the "mountains are round about Jerusalem" so they are round about Tsong-ko-bu. Not only picturesque mountains, but limpid streams add to the natural beauties of the place. On the hill sides are tea plantations and bamboo groves. On the river, the boats and rafts which take the tea and bamboo shoots down stream and bring back cloth and other necessities. Large tea hong, prosperous stores, and the market which is held every other day, make Tsong-ko-bu a natural center for all the countryside.

II. KYI YU-TS'AEN, THE BOY

Fifty odd years ago Kyi Yu-ts'aen was born in Tsong-ko-bu. His father was the proprietor of a medicine shop, as had been his grandfather before. Naturally the son was expected to follow the father's footsteps. In early years Kyi Yu-ts'aen showed himself industrious and painstaking in everything that he did, distinguishing himself in the village school for his ability to read and write the classical language. One characteristic of his boyhood differentiated him from many of his companions. He was always straightforward in speech and action. When he said a thing he meant it, when he did a thing the motive was apparent, when he made a promise he kept it. Devious ways and cunning words were not in his make-up.

III. THE COMING OF THE MISSIONARIES

One quiet November afternoon in Kyi Yu-ts'aen's boyhood a boat slowly made its way up the river toward Tsong-ko-bu. The glory of a Chinese autumn was everywhere. On either bank of the river the tall trees threw out their scarlet color. In the homes of the more well-to-do the variegated chrysanthemums were just bursting into bloom. In the fields the golden grain was rapidly being gathered home. Standing by the mast at the middle of the boat was a missionary whose travels

had taken him through many parts and whose zeal for the Master compelled him to preach in Tsong-ko-bu. As soon as the boat was made fast he went on shore to distribute tracts and tell the gospel story. Followed by a curious crowd he went down the main street. As he passed Kyi Yu-ts'aen's father's medicine shop the lad heard the comments of the people. Some were saying, "Look out, the foreigner will dig out your heart and eyes for medicine." Others said, "What is the foreigner doing away up here in the interior? Surely his visit brings us no good. Probably he is trying to get possession of our China." Still others said, "Listen to what he is saying. His teaching is a good teaching."

When night fell the missionary returned to his boat to resume the journey to Chenghsien. After numerous preparatory visits of this character the China Inland Mission decided to open a chapel. A house was secured and the "Gospel Hall" of Tsong-ko-bu became known throughout the vicinity.

IV. KYIANG-NGAEN-GYIAO

Thirty li west of Tsong-ko-bu the smaller village of Kyiang-ngaen-gyiao nestles among the hills. At about the same time that the China Inland Missionaries opened the chapel at Tsong-ko-bu missionaries of the Baptist Mission had come overland from Shaohsing to Kyiang-ngaen-gyiao. In the hearts of the sturdy mountaineers the gospel had found ready lodgment. In their frequent trips to Tsong-ko-bu the Kyiang-ngaen-gyiao men spoke freely with their friends and acquaintances concerning the gospel. Later, as the Kyiang-ngaen-gyiao church gained in strength, there was a desire to reach out to some of the larger villages near-by. Tsong-ko-bu was mentioned, but the idea given up on account of the China Inland Mission's occupancy of the place. Instead San-ka was chosen.

V. THE OPENING OF SAN-KA

In the opening of San-ka the Baptist Mission and the Kyiang-ngaen-gyiao church shared jointly. The cost of putting the building in repair, as well as the annual ren-

tal, was divided between the two organizations. The services were led by the Kyiang-ngaen-gyiao Christians who gladly walked the 21 li between the two villages. In San-ka the 16th chapter of Acts was repeated, except that the woman's name was Zin-dong S-nyiang. When some of the lady missionaries visited her home she brought out a copy of the New Testament. Turning to the account of the Feeding of the Five Thousand she said, "I can read the characters, but what does it all mean?"

With such a helper it was comparatively easy to start work in San-ka. One of the women, who early became interested through her desire to have a school for the girls in the village, to this day remains an earnest Buddhist, never having yielded to the Christ. However, for many years she has given her help to the girls' school, only recently withdrawing her support because of continued ill health.

The opening of the work in San-ka had an immediate effect upon Tsong-ko-bu as the distance of only 15 li between the two towns made communication easy and rapid. Moreover, Zin-dong S-nyiang had a brother in Tsong-ko-bu who was greatly influenced by her decision and presently became a member of the Kyiang-ngaen-gyiao church.

VI. LETTERS FROM PEKING

Shortly after the opening of San-ka an influence from a new and unexpected quarter was brought to bear upon Tsong-ko-bu. Perhaps this may be best explained by giving two letters which, while they are not the originals, are sufficiently like them to make clear the significance of events which had been happening in Peking.

Y. M. C. A. Peking.

Mr. Kyi Yu-ts'aen, Tsong-ko-bu, Che.

My Dear Uncle: Since coming here to study in the Customs College I have become very much interested in the Jesus religion. After examining it carefully for several months I have become convinced that I ought to follow Jesus and have definitely given my life to His service. It is my hope that both my father and you, and all of our two families, will take a similar step. I am convinced that only through the teachings of Jesus can China be saved. Very truly yours,

KYI PAO-CHIEN.

Y. M. C. A. Peking.

To the Missionary in Charge Evangelistic Work, Shaohsing, Che.

Dear Brother: Pardon me for writing you at this time. I do it because of my deep interest in the welfare of my native village of Tsong-ko-bu. For some years I was a student in the Customs College in this city. While a student I became interested in Christianity through the Peking Y. M. C. A. Recently I joined the church. I have definitely dedicated my life to Christian service and am at present connected with the Peking Y. M. C. A. as student secretary. I am greatly interested in leading the people of my home village to Christ and particularly members of my own family. I am writing today to ask your cooperation in plans for Christian work in Tsong-ko-bu.

Very truly yours,

KYI PAO-CHIEN.

VII. BAPTIST BEGINNINGS

Following these letters conferences were held in Shaohsing between Kyi Pao-chien and missionaries of the Baptist Mission. At about the same time there occurred a change in the management of the China Inland Mission. Chenghsien ceased to be worked from Shaohsing and be-

came a main station. The missionary who was stationed at Chenghsien felt that the best work could be done if the Mission confined itself to the Chenghsien district and asked the Baptist Mission to look after the Tsong-ko-bu work as it was so close to the chapels at Kyiang-ngaen-gyiao and San-ka. After consultation a five "kan" house was secured and work begun in earnest. Thus it came about that the Baptist Mission entered into a rich heritage when it opened its work in Tsong-ko-bu. All the faithful seed sowing of the China Inland Mission, the earnest testimony of the Kyiang-ngaen-gyiao Christians, and the family and trade relationships of San-ka combined to make possible fruitful work at the very beginning.

VIII. FIRST FRUITS

Sunday morning dawned clear and beautiful over the eastern mountains. Shortly after breakfast a little company gathered in the upper room of the chapel to listen to the Christian experience of Kyi Yu-ts'aen, his wife, and several others. After hearing the story of God's leading and the decision to follow Christ in baptism the little company wound its way over the hills to a



A SHAOHSING TEMPLE BY THE CANAL, WITH TYPICAL BOAT IN THE FOREGROUND

pool beneath the stone bridge that spanned a mountain stream. The nearby temple was borrowed for a dressing room, there seemingly being no incongruity in changing one's clothing for baptism in the presence of the idol. One by one the little group of men and women were buried with Christ in baptism while the strains of "Happy day" rang out for the first time over the Tsong-ko-bu hills.

IX. THE GREAT FLOOD

The year 1922 will long be remembered in Tsong-ko-bu as the year of the great flood. Five times during the summer and early fall disastrous floods swept the place. In one of these the preacher's family had a very close call. At midnight they were forced to escape from an upstairs window in a small boat. The walls of the chapel fell, both in the front and at the rear. Many pieces of furniture were washed away and valuable stores of rice ruined. The preacher's wife received so severe a shock that it was necessary for the family to remove to another place at once. For six months the church was without a pastor and most of its activities were suspended.

X. THE MING KYIANG GIRLS' SCHOOL

In the letters from Peking and conversations which followed Kyi Pao-chien emphasized the importance of the church undertaking something that the community wanted and which the community would help support. Further discussion revealed the fact that the thing which the people most wanted the church to undertake was a girls' school. The result was that an agreement was reached between the Mission and the Tsong-ko-bu people, led by Kyi Yu-ts'aen, for the conduct of a girls' school in the Baptist chapel. For several years this school has been open to all who cared to come, with the exception of the six months following the great flood, when it had to close its doors temporarily. The school now has a staff of four teachers and sixty pupils. That the Christians of Tsong-ko-bu are not neglecting the education of their children is shown by the fact that Christian schools in Shaohsing, Ningpo, Hangchow, and Tsinan have Tsong-ko-bu children among their students.

XI. AFTER FIFTY YEARS

Half a century has passed since the November day when Jesus was first named in Tsong-ko-bu. The body of the pioneer missionary now rests among the peaceful Shaohsing hills, but the forces which his activities set in motion go on. The casual visitor to Tsong-ko-bu finds a very different situation. The tallow trees still shed

their radiance along the river bank, the chrysanthemums still bloom in the homes of the people, the golden grain still crowns the year with its beauty, but something has happened, a new life has come to some of the residents of the old town, the leaven of the gospel is at work.

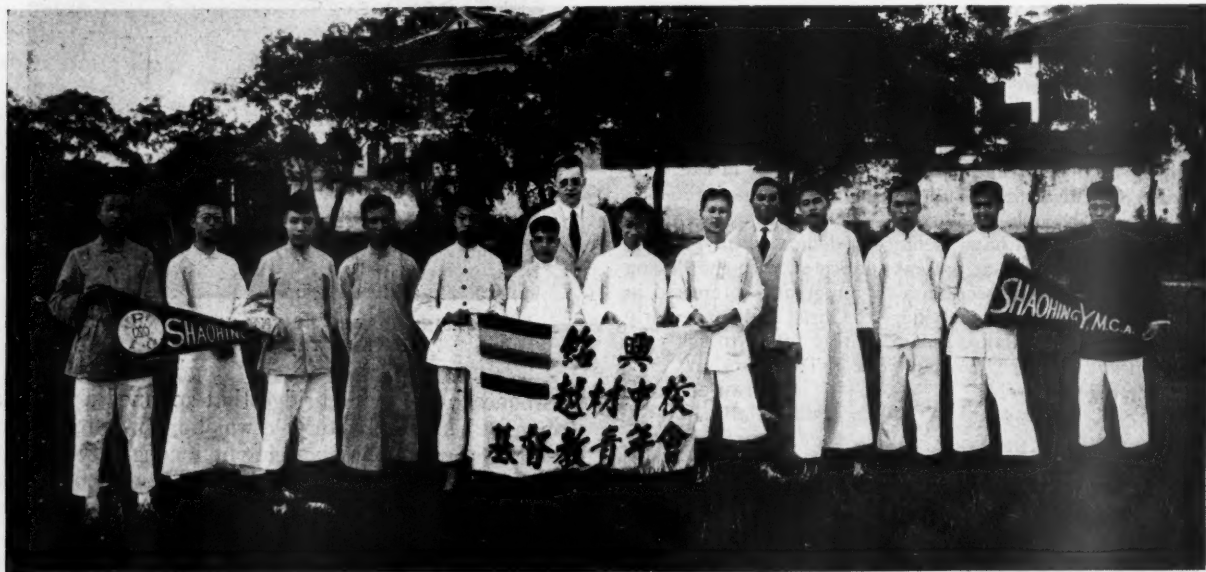
XII. KYI YU-TS'AEN, THE MAN

The success of the work in Tsong-ko-bu, humanly speaking, is due to the unfailing devotion of Kyi Yu-ts'aen, who, in season and out of season, works for the church. One by one the problems that every man must face who makes a complete change in his outlook and habits after middle life have been faced. Practices



THE CHURCH IN TSONG-KO-BU

of a life time that were found to be paralyzing to intellectual strength and moral force have been sluffed off and through the revitalizing power of the spirit of Jesus a new and stronger personality has emerged. The Tsong-ko-bu church and the Ming Kyiang girls' school are the two interests that fill his waking hours. His enthusiasm is contagious and others are coming to his aid, particularly among his own relatives in Tsong-ko-bu and San-ka. Ten members, either of the immediate family or near relatives, are now Christians and the movement has just begun.



SHAOHSING SCHOOL Y. M. C. A.

An Interview With Sun Yat Sen

BY DR. GEORGE A. HUNTLEY OF SHANGHAI



AKING advantage of the vacation allowed the School for Chinese New Year I decided to take a trip south to see what kind of mission work is being done and to try and get a clearer view of the political situation down there.

I started on January 18 on the Japanese liner *Suwa Maru*, which was en route to London. I got off at Hongkong after a very good trip lasting three days, and took steamer that same night for Canton, which city I reached next morning. After breakfast on board took riksha and went to the extreme west of the city, called Tong Shan, where my host and hostess, Mr. and Mrs. John Lake of the Southern Baptist Mission, lived. They gave me a most hearty welcome.

The Southern Baptists have a wonderful work in this city and are furnishing now the fourth generation of Christians. They have a school campus with 2,000 boy students under Chinese directorship, a large girls' school, a kindergarten, a theological seminary, and a hospital; and they also run a printing establishment (conjointly with our Northern Board) called the China Baptist Publication Society, where they print Bibles, tracts and Sunday school literature in immense quantities.

The principal feature of the Christian work in Canton is the part taken by trustworthy Chinese Christians. Christianity is permeating the warp and woof of the city life. Many of the leading officials are earnest Christian men; and some of the largest businesses are in the hands of Baptist Christians and are being run on Christian lines. One very interesting business was the Baptist Bank, an important concern now building huge structures on the Bund costing half a million dollars. Every directors' meeting is opened with prayer, the manager is an ordained Baptist pastor, who dispenses spiritual truth on Sundays and hard cash on other days. This bank has a clause in its constitution which provides that 20 percent of all the profits shall be given for the carrying on of Baptist Christian work. A very large sum is annually being used in mission work from this important organization.

The day after my arrival in Canton I attended the biennial meeting of the China Nurses' Association. About 100 nurses met from different parts of China for fellowship and conference—mostly Chinese nationality. What a change from the time I came to China first when a nurse was almost an unheard of creature.

Near the Hospital was a "city of the dead" which I visited. The whole campus is arranged to supply a large number of rooms about 12x18. These are rented and the coffin is placed in the rear behind an open screen. In front are numerous large-sized paper figures, attendants, a table spread with fruit and food, etc. The corpse waits here for a propitious day for burial—anywhere from a few weeks up to fifty years!

I was greatly privileged by an invitation to lunch by the Commissioner of Foreign Affairs, held in the leading club of the city. In addition to the Commissioner there were present the mayor of the city, sitting next to me as I was then guest of honor; the Secretary of State, C. C.

Wu, son of Dr. Wu Ting Fang, late Ambassador to U. S.; the chief of constabulary, Mr. Norman, an American and legal adviser to Dr. Sun Yat Sen; the Swedish Consul and several secretaries. There were ten altogether. It was a Chinese meal served in individual dishes. The Cantonese are reputed to be the best cooks in the world and I can quite believe it. The sea slugs, sharks' fins and all the other dainties were delicious. The conversation was interesting but it was not difficult to realize that these men were living under a shadow, with three enemy armies at that time marching toward the city from three different directions, and the southern government about to take a leap in the dark in linking up with the red element in Russia. The Swedish Consul who had recently lived in Russia gave a lot of interesting information about the awful condition of affairs in that country, which was evidently food for thought for these men.

A TALK WITH SUN YAT SEN

Arrangements were made for Mr. Lake and me to have an interview with Dr. Sun Yat Sen next morning at 10 and the Commissioner promised to send his car for us at 9.30. It was 12 before the car turned up, which of course wasted my forenoon, but I was glad of the opportunity to meet the man whose brain engineered the revolution which succeeded in overthrowing the Manchu dynasty. We mounted three flights of stairs which were carefully guarded by soldiers. At the top story were ten soldiers and a powerful looking body-guard of an Irishman who received us while the news of our arrival was carried to the generalissimo. A Chinese delegation was already in audience but retired in our favor, and we were ushered at once into the presence of the "great man." Dr. Sun received us very cordially and spoke excellent English. He is tall, strong, and had a look of grim determination on his face. He seemed annoyed at the interference of the foreign powers in refusing him the use of the customs' surplus, and despaired of help from any power except Russia. America had gone over to the capitalists entirely and was thereby the enemy of China. England was on the verge of collapse and the British Empire, because of its inevitable disintegration, was powerless to help. Germany could help technically but not politically, so that the only hope for China lay in Russia, which would drive the Japanese out of Manchuria and assist China to form a stable government. He seemed to overlook the experience Russia once had in fighting Japan.

I reminded the Doctor that a great many people in America and in England were helping China, and him personally at this time by intercessory prayer. "That's no use," he said, "the only powerful thing today is politics, nothing else counts."

"Then you think there is no way in which the people of the West can help China?" I asked. To which he replied with great emphasis: "Yes, tell them to let us alone, abolish extra-territoriality, remove their courts, take their threatening warships from this harbor (pointing to the said ships which could be seen from his win-

dow), and if let alone I could conquer China in a year and establish a strong government." We spent half an hour with the Doctor and left feeling sad and wondering what next? Since then we learned that the principles of bolshevism have been proclaimed in Canton.

We hurried from the President's residence to the Canton Christian College where we had lunch with Dr. Cadbury and looked over that wonderful campus of 300 acres. The journey back was slow and dangerous as a storm had blown up and we had an hour's trip in a very small boat, but I managed to catch the steamer which left for Hongkong at 5 o'clock.

Next morning I caught the 8 o'clock boat from Hongkong to Macao, which we reached in four hours, giving two hours on shore before returning to Hongkong. Here I saw the end wall of the ruined cathedral with the cross at the top. This ruined wall is preserved permanently with a flight of steps leading up to and through it. It was before this ruin with the cross at the top that Sir John Bowring in 1825 was inspired to write the hymn:

In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

There were many other interesting things that I must not stay to tell about. There is practically no industry and little commerce in Macao. The city thrives on vice. Pirates who are murderers and looters are welcomed because of the money they spend. One man was pointed out to me on the road who is known to have killed 1,800 people. He was walking about untouched and unafraid.

Leaving Hongkong on February 3rd I arrived at Swatow the next day. I was very much impressed with the wonderful Baptist Compound at Kakchieh, reputed to be the most beautiful in China. I enjoyed meeting and talking with the missionaries and studying the work. I took one brief trip occupying two days to Kityang, where we have our main hospital work. The Institutional Church in Swatow appealed to me very strongly, a magnificent plant fully equipped for a tremendous opportunity. Not the least enjoyable event of my stay in Swatow was a dinner with the alumni of the Shanghai Baptist College.

I reached Shanghai on February 16th after exactly three weeks away. A trip like this is very refreshing, and I am glad to have seen a little of the wonderful work carried on by our colleagues in the South China Mission.



A "MOVIE" PERFORMANCE IN HOPO, SOUTH CHINA. THIS AND OTHER PHOTOGRAPHS WERE TAKEN BY REV. A. G. ADAMS OF CHANG-NING, WHICH IS A NORTHERN STATION IN THE HAKKA-SPEAKING TERRITORY, WHILE HOPO IS IN THE SOUTH. HOPO HAS A HOSPITAL, BOYS' SCHOOL, GIRLS' SCHOOL (ENTIRELY IN CHARGE OF MISS SENN, A CHINESE GIRL TRAINED IN AMERICA), CHAPEL AND MISSION RESIDENCE. IN THE FIELD THERE ARE 8 CHURCHES AND 19 SCHOOLS

Religious Work at Wayland Academy

BY EARL HERBERT CRESSY OF HANGCHOW, EAST CHINA



WAYLAND ACADEMY is a high school conducted in Hangchow by the East China Mission of our Foreign Mission Society. The writer was principal from 1918 to 1923. From 1916 to 1920 the number of students was stationary, being about 110. In 1920 a new program of advance was begun with the result that in 1923 the number of students in the high school was 340. In China nothing succeeds like success, and this growth has had a good effect upon the school and upon its standing in the community.

The cost to the Foreign Mission Society of Wayland Academy is \$2,000 per year, which includes the salary of a missionary family, a teacher of English, and \$750 for running expenses. There has been no increase in the amount granted by the Society for the last nine years, although costs have gone up, and for seven years of this time the school has been constantly in debt and compelled to carry deficits from one year to the next.

Increased costs have been taken care of from the amounts received from students in tuition and other fees. At the beginning of the period under review, the amount received from students was less than \$2,000. Last year it was \$5,000, so that of the present total budget of \$7,000, 71 percent is borne by the students and 29 percent by the Foreign Mission Society.

THE GOVERNOR HEADS A SUBSCRIPTION LIST

An expansion of the plant was made possible just at the critical time in the growth of the school through the generosity of the First Baptist Church of Pittsburgh, Pa. All of the buildings thus provided are now full and the writer is hoping to raise money for a much needed new building during his furlough.

The large influx of new students made it impossible to provide proper exercise for all without a gymnasium. This matter was put before a committee of local gentry, including some of the leading officials and business men of the city. They took the matter up and raised approximately \$2,000. The committee decided to ask His Excellency, Lu Yung Shiang, Governor of the Province, to make a subscription to head the list, and a group of five called upon him intending to ask for \$500 Mexican (\$250 gold). Before they could name the amount he asked for the subscription book and headed the list with a gift of \$1,000 Mexican (\$500 gold) and has since given a larger amount to the Union Girls' High School, another missionary institution.

Most of the money for this gymnasium was contributed by non-Christian Chinese, and is an indication of the standing of the school and of the friendly spirit of the community.

The growth and success of the institution are due in large part to the devotion and ability of the Chinese teaching staff, who set an example to students and community alike of Christian manhood. Each teacher is carefully chosen for Christian character and ability. Great emphasis is put upon the value for the students of

association with teachers of high ideals. Practically all members of the present teaching staff have had offers of much larger salary and are making a real sacrifice to stay in the school. Ten of them are college graduates and during the last few years the majority have come from Shanghai College, including the two who have served as Religious Work Directors.

A DIFFICULT RELIGIOUS PROBLEM

While the school was small, a large number of the students came from other Christian schools. Shortly before it began to grow, a number of these schools began themselves to do high school work, so that for the last five years the great majority of the new students have come from non-Christian homes. The principal and teaching staff were determined that the growth of the school in numbers should not outstrip the development of the religious work. Such a school exists not only for education but to give an education that is Christian.

This created a serious problem, as unless the new boys could be won to Christ, the progress and growth of the school would have to be stopped. After much thought a plan has been devised for the religious work. First comes a conference of all the Christian teachers at which the Chinese Religious Work Director outlines the plans for the semester. The different teachers undertake shares in the work and all join in prayer for its success. Next comes a meeting of Christian students and teachers at which the Religious Work Director again presents the plan of work for the semester, and at which the writer always carefully outlines the policy of the school, telling the students that if the non-Christian students are to be won for Christ it must be through their efforts and not through official pressure.

The school provides two hours a week of curriculum Bible study in addition to daily chapel, and church and Sunday school on Sunday. In addition to this the students themselves conduct voluntary Bible study classes for a six week period, dividing into 40 classes with student and faculty leaders, and enrolling practically all of the students. In these small groups personal work is begun by the teachers.

At the conclusion of the Bible study campaign, personal work is started in earnest. The personal work band meets weekly with an average attendance of 35. At the first meeting a list of all of the non-Christian students is gone over and different ones undertake to present the matter of becoming a Christian to friends, classmates or roommates, so that twice each year every student in the Academy is definitely asked to become a Christian. At subsequent meetings members of the personal work band make reports as to difficulties encountered, and have mutual consultation as to the best way of helping non-Christian students with their problems.

This period of personal work is followed by three days of evangelistic meetings, during which all other outside interests are set aside. Usually the personal work band knows in advance the number of those who are to make

the decision, but this number is often greatly increased by effective evangelists.

Perhaps the greatest asset of Baptist mission work in China is the training which Shanghai College students get in actually doing personal work while in college. The personal work at Wayland Academy is carried on along the same lines, and the two Directors in charge of the religious work in Wayland for the last five years got their training in Shanghai College. Not only Shanghai College graduates, but all Christian teachers from other institutions as well, are taking an active part in this work.

SOME RESULTS

The critical point in the religious growth of the institution came in the fall semester in 1921. At this time there were 101 public decisions, of whom 31 decided to become Christians and 70 became inquirers. This put two-thirds of the school publicly on record as definitely Christian, and immediate or prospective members of the church.

In Wayland Academy becoming a Christian means also joining the church, and practically all who make a decision apply for church membership. All are given a careful examination by the Chinese board of deacons of the church. They are first questioned as to their understanding of Christianity. Here many new boys from non-Christian homes are advised to take another year for further study of Christianity and then come back and apply again. Each is then carefully questioned as to habits of prayer and Bible reading. It is most interesting to hear boys who a few months previously had never heard of Christianity tell of their halting attempts at prayer. Often they are told to learn to pray and form

the habit before being admitted to church membership. Furthermore, the deacons are keenly interested as to whether the student has experienced a change of heart and of life.

During this last fall when the pastor presented a list of students who were recommended by the Board of Deacons for admission to the church, another student arose before the congregation of 400 persons and said that he felt that a certain boy whose name was included was not a good boy and should not be baptized. The boy concerned then arose and said that it was true that he had not been a good boy, but that since becoming a Christian he had changed. One of his friends then bore witness that while the boy had done many things that he ought not, he had seen a real change in him since becoming a Christian. The boy was admitted to the church. This is an unusual incident, but illustrates the situation in the case of many boys, a number of whom are refused admittance each semester.

Except for the last year, the number of those admitted to baptism from Wayland Academy each year has been less than half of the number examined by the deacons. This is as it should be on the mission field. It is good to be able to say, however, that the majority of these boys who are refused baptism for the first time really have the root of the matter in them and apply later and are accepted.

During the last five years the number of baptisms into the Baptist church from Wayland Academy have been as follows: 1918-19, 8; 1919-20, 6; 1920-21, 23; 1921-22, 21; 1922-23, 44.

This does not include those who have joined the church after leaving school or those who have joined other churches.

The Village Whose Canal Has Eighteen Turns

BY DR. MARGUERITE EVERHAM, SWATOW, CHINA

THERE is in South China about ten miles away from Swatow a large town whose name is Ho Phou, which means "River Beach." This village had until a few years ago a straight canal about a mile long connecting it with the larger channel which leads to Swatow harbor. Now this village is large and powerful. Many people have gone from it to foreign parts where they have made much money. And, speak it carefully, 'tis said that most of the successful robber bands about Swatow hail from this village. Why shouldn't they be powerful? Countless thousands of dollars are spent annually to please the idols and placate the spirits of their departed ancestors. "Hot to death" is what the Chinese idiom says of the orgies of worship which occur there. It matters not that within their borders are also thousands of people, the squalor and poverty of whose lives are beyond description. It is the spirits who must be cared for, for they have power. Poor people haven't any power. Who cares about them?

But—and now comes the strange part of this recital. Some years ago one after another of their rich business men had reverses in business. Was this in the village? Oh no, it was in Swatow and Siam and Singapore and other far away places. But something had to be done. These businesses belonged to people whose homes were

in this town and who brought their money back to this town. They felt just as though it were being lost from their town. It was slipping away because the canal was too straight. The evil spirits could come right up and into the town and out again too easily. The canal must have many winds and turns made in it to make it slow and difficult for the spirits to enter. So a canal with eighteen turns was made. That this makes it harder for all their own people, for the fishermen, boatmen, business men, and others who must constantly travel back and forth makes no difference. The wealth of the town is being protected and they are hoping for increases in power and money.

Won't you definitely pray for this village? Pray that the few Christians there have a strong true fruit-bearing faith, and have power way beyond their numbers. Pray for every Bible-woman, preacher, and missionary doctor who may enter that village, that they may have opportunity to preach the gospel. Pray that the little chapel in ruins since the typhoon may be rebuilt, and that a strong Christian church and school be established. Pray that there may be many boys and girls who will come for advanced education to our schools at Kakchieh, Swatow, and, returning home as Christian leaders, help to bring in the Kingdom of God in this heathen village.



PANORAMA OF HOPO, SOUTH CHINA, PHOTOGRAPHED BY REV. A. S. ADAMS

A Survey of Our Mission Fields in China

*SUMMARIES OF THE ANNUAL FIELD REPORTS FOR 1923**

The East China Mission

BY DR. J. T. PROCTOR, CONFERENCE SECRETARY



THE Republic of China is in trouble, and the people are in trouble also. Military control is apparently dominant, but this is only apparent. There is most decidedly a lack of control in large sections of China. Trade routes are interrupted, merchants are unwilling to take the risk of replenishing stocks, educational progress is halted, hundreds of people are kidnapped and held for ransom, and whole communities are cowed and harassed. There have been more missionaries and other foreigners captured and held for ransom during this one year than during the preceding period of 20 years. Robber bands and local authorities have lost or are losing their fear of being held responsible for thus taking liberties with foreigners, through the pressure of foreign governments. There is no certain evidence of improvement, but it is manifest that public opinion is being developed rapidly and beginning to assert its right to be heard by those responsible for the disorder. Here is to be found the silver lining.

The district centering in Shanghai has suffered much less from disturbances than other districts. Not once has the peace been disturbed or normal business conditions been interrupted. The territory of the East China Mission has had a prosperous year, as has the Mission and other missions in the same territory. The schools of this and neighboring missions have never been more full, or able to attract a better class of pupils. The lack of funds for government supported schools is sending pupils to mission schools. Our hospitals are also full and our evangelistic work is showing signs of being more indigenous and successful in every way than ever before. Perhaps the greatest encouragement in the whole work has been the development of Chinese responsibility and leadership. The serious readjustments in the work of the Mission forced by the enormous debt of the Board are proving a challenge to the churches and their leaders. Along this line is the road to an indigenous and self-propagating church.

The first general secretary of the Convention of Baptist churches connected with the Mission has just completed his first

* It will be understood that all events and facts referred to occurred in the year 1923, unless otherwise specified, so that it will not be necessary constantly to repeat "during the past year."

year of service. It has been an experimental year both for him and the Convention. He has made real progress in visualizing his task for himself and his constituency. The Convention is beginning the second year under his leadership with larger and better worked out plans than it has ever had before. This secretary, who is a college man and comes to his task after a successful pastorate in our largest city church, is bringing to the front an educated leadership. At a recent meeting of the executive committee when plans for the year were being made there were ten Chinese present of whom seven were college men. With such a leader and committee the prospects for the Convention work were never brighter. The secretary is Rev. T. C. Bau, whose name and work ought to be known to all Baptist leaders at home. A brief reference to the work in each of the stations follows.

NINGPO

The Hospital has been conducting a campaign for pledges from Chinese for a new plant and reports subscriptions amounting to gold \$45,000. It is confidently hoped that the remaining \$15,000 will be subscribed before the campaign closes. Three of the Ningpo churches have erected buildings with relatively little outside help. Thus Ningpo keeps up its reputation for attempting and doing large things, especially in the way of enlisting Chinese community support. This remark applies also to the work of the Ningpo Christian Community Center, which has proved the community's appreciation by the local support received. The new plant for the woman's school has been finished and has attracted a large number of women. Miss Pettit has completed a half year as acting principal.

Substantial progress has been made by the Ningpo churches not only in building three new chapels, but also in the number of baptisms and in increased self-support. One new Chinese pastor has been ordained. The evangelistic missionary, Rev. L. C. Hylbert, left in the summer on furlough with the prospect of being designated to other work upon his return, and Rev. J. W. Decker has been designated to take his place.

SHAOHSING

Shaohsing reports one new church organized and one pastor ordained. The district pastor retired on account of poor health

and the district association has selected a very promising man to take his place. The college and seminary graduates have just completed their first year in the ministry. One of these has served as assistant pastor in the city church. This church during its fifty years has never before had such a year of prosperity along all lines, attendance, variety of activities, number of baptisms, giving and plans for the future. The Shaohsing Association has had the very unusual experience of losing one of its churches because practically the whole countryside has been washed away by the treacherous Tsien-dong river and deposited on the opposite side of the river in the Hangchow district.

A third story has been added to its building, which enables the Hospital to render a much larger service. The Hospital has had perhaps its best year. Dr. Goddard having left on furlough, an interesting experiment is being tried of having Miss Pitman, the head nurse, become superintendent. The woman's industrial work is serving an ever increasing number. It is better organized, more closely correlated with the other work of the station than ever before. The ultimate success of this work demands an immediate increase in both the Chinese and missionary staff. The Shaohsing Academy for boys had the best year in its history.

KINHWA

This is the first full year of the experiment of transferring the work of the Kinhwa station to the Chinese. It is too early to judge the results. Naturally those who expected too much have been disappointed. The Hospital has never had a better year either in number of patients, financial receipts or harmony and efficiency of administration. The superintendent, Dr. Y. P. Liang, has easily proven himself the right man for this important task. He is supported by two Chinese doctors trained in the best mission medical schools in China. The nursing staff needs both more and better nurses. Miss Hewey has returned and will be able to strengthen the nursing staff. Both the boys' and girls' high schools have had successful years. An addition

to the girls' school building is badly needed and will be provided at once. The boys' school is even more in need of an additional plant.

Results in the evangelistic work have been disappointing. The pastor of the city church, who was also district pastor, resigned and left near the close of the year. A young man who will graduate from the advanced course in the seminary in June has been called to this position. Unfortunately, Mr. S. C. Lo, executive secretary of the local committee, has also resigned. It is believed that these two positions can soon be filled, and it seems certain that the local committee has more confidence in the Mission and its own ability to discharge the obligations thus thrust upon it than was true eighteen months ago.

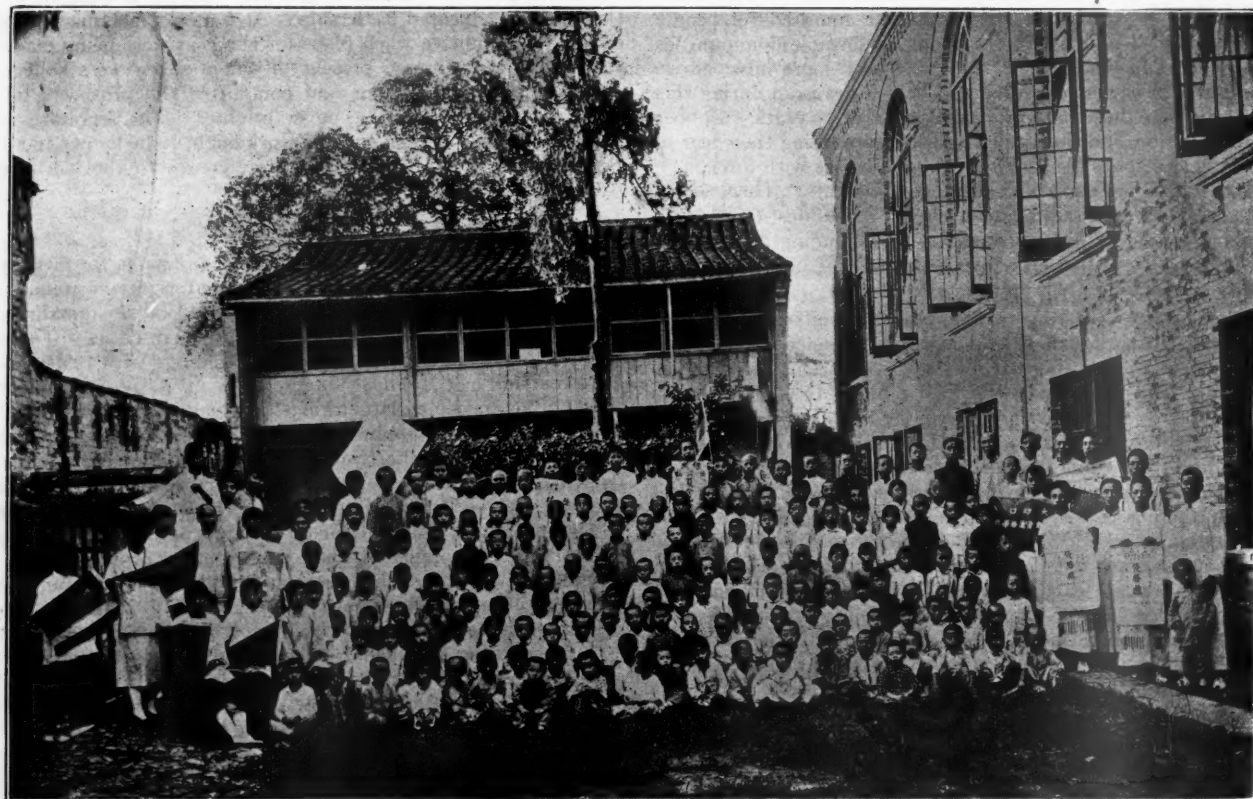
HUCHOW

All phases of the work have prospered, the boys' school exceptionally. Miss Shoemaker with the help of Miss Speiden is putting new life into the girls' school. The work of the School of Mothercraft has been seriously interrupted by building operations and by the sickness of Miss Mather. The building is not completed for lack of funds, but about eight-tenths of it is in use. The new Union Hospital building is nearing completion. It has also been delayed for lack of funds. Substantial subscriptions have been secured from the community and it is planned to conduct another local campaign.

A new district pastor has been secured and conditions in the evangelistic work are more encouraging than in recent years. A graduate of the advanced course in the seminary has just completed his first year with the city church, with encouraging results.

HANGCHOW

Wayland Academy has had a prosperous year, as has the union girls' school under the principalship of our own Miss Peterson. A new building for the latter school has just been completed, also an outdoor gymnasium donated by the governor of the Province. The Ta-bing church, in the city, has become



A CLOSING SESSION OF THE SHAOHSING ACADEMY FOR BOYS

entirely self-supporting and has ordained its pastor. The Community Center in connection with the First Church has had a busy year. Mr. Latimer has divided his time between the work of the Center and the general secretaryship of the Hangchow Union Committee.

Many changes in both the Chinese and foreign staff have occurred. The pastor of the First Church resigned and is teaching in one of the leading private schools in the city. Mr. Li has become hospital evangelist in Shaohsing. Mr. Clayton has come from Huchow to become principal of Wayland Academy. Miss Helen Rawlings has resigned from the union girls' school and is teaching in the government university in Nanking. Miss Clark is doing a year's teaching in Ginling college in Nanking, and Miss Anna Ruth Harris has been on sick leave most of the year. The work, however, has prospered on the whole and the future is bright.

SHANGHAI

The College is getting too large to be included in the annual report. It continues to touch the life of the Mission in every station and in almost every stage of activity. Graduates are received as teachers and preachers in every station. No other investment in the history of the Mission has brought such returns and distributed these so liberally and extensively. The College is already making a contribution to the life and work of the Mission which will prove the determining factor in giving shape to the denominational strength in the years to come.

Early in the spring Mr. and Mrs. Stafford were forced to return to the States because of Mrs. Stafford's health. Miss Lacey has given splendid satisfaction as acting treasurer. Dr. Proctor, the conference secretary, has been away during the greater part of the year. Mr. Anderson, of the College, served as acting secretary until his furlough in July. Mr. Lavers has been transferred to Swatow to become responsible for building operations in both Swatow and Kaying. The North Shanghai church has had a fairly good year.

NANKING

The death of Mr. C. S. Keen in May has been a severe loss to the University of Nanking, to the whole community in Nanking and to the Mission. His was a rare personality. Mrs. Keen and the children are still in Nanking. Dr. Gibbs is making for himself a large place in the school of agriculture. He has been called on to render large service along the line of his specialty to some business firms in Shanghai and elsewhere, which is both attracting public attention to the University and bringing some financial support. Mrs. J. R. Goddard returned to the Language School in the fall after a brief furlough and is thus preserving the close connection of the Mission with that school.

The Mission as a whole has never been better organized nor had a more homogeneous staff. The readjustments forced by the financial conditions at home are not only proving a challenge to the Chinese leadership but also to the missionary leadership. There has never been a time in the history of the Mission when more golden opportunities have had to be turned down for lack of staff and funds. Along this line may be found the greatest sacrifices which the missionary has to face. But the Mission is making progress in becoming reconciled to its unavoidable limitations and is more and more concentrating on quality rather than quantity. Its future was never brighter.

Special Field Reports

WAYLAND ACADEMY, HANGCHOW

We have a fine school here, with 339 boys in middle school alone, making this the largest Christian middle school in this part of China, outside of one or two connected with colleges. To provide for the normal increase next fall it is planned to build three temporary class rooms making a total capacity of about 400. This will make it possible financially for us to give some elective parallel courses. In a city where every school is

offering courses to suit the varying needs of the students we cannot much longer hold our own unless we are prepared to do the same. We are much gratified that the school has arrived at the place where this can be done and are hopeful that the buildings necessary may in some way be obtained during this next year or two.

During the autumn we had a series of special meetings at the close of which 29 boys signed their decision to accept Christ, and 19 were later baptized by Mr. Latimer in the city church. The size of the school will soon demand a separate student church organization and building, as we are already so large that all the school cannot attend the Sunday services of the church and we have no other meeting place. Next year they will have room for less than half the whole student body. We are planning for a student pastor and expecting to get one of next year's Shanghai College class.—E. H. Clayton.

SHAHSING EVANGELISTIC WORK

The year has been favorable for mission work. The harvest has been good, the attitude of the people friendly. On the part of many officials and ex-officials there has been a real spirit of inquiry regarding religion although they have not turned to the Christian church. Rather they have sought to establish a new sect which shall select all that is good in Buddhism, Confucianism, and Taoism. This society has been very popular. Central halls and branch halls have been established throughout the whole province. The civil governor of the province is the provincial chairman, and the leading military official of Shaohsing is the local chairman. The sources of strength of the organization lie in its emphasis upon the teachings of the Sacred Books of China and its reliance upon meditation as a means of spiritual inspiration. In Hangchow a book-room is maintained and large quantities of literature are distributed, not only in Chekiang, but in other provinces as well. It is remarked by our preachers that the members of the Dong Shan Dzwe are more active than some of our Christians in their preaching on passenger boats and in public places.

Naturally, in a year when there has been so much interest in religion, the additions to the churches have been many. The Shaohsing churches report 59 baptisms, which is a record number. Practically all of these have been heads of families and people of some influence in the community. In March Mr. 'O Dzeng-ming was ordained to the ministry. This gives 4 ordained men in the Shaohsing field. The increasing number means that the work is becoming more indigenous each year. All the baptisms have been by Chinese pastors and on only 5 occasions has the missionary administered the Lord's Supper. A few years ago the missionary shared the pastoral responsibility with one other ordained man. Mr. Tsoh Pao-ching has been added to the ranks of our preachers. The service that the Shanghai College and Seminary is rendering to the evangelistic work is shown by the fact that of the 12 preachers now at work in the field 11 are graduates of that institution.

At the city church the institutional features have been maintained. In addition to night school, playground, and the day schools for boys and girls, a fellowship club has met bi-weekly and a mothers' club monthly. Despite greatly reduced appropriations most of our schools have been continued. At Kyiang Ngaen Gyaio the local people rallied to the support of the school. The chapel building was loaned and the preacher continued his active interest. The result was that when the appropriation was withdrawn the school went on with its largest enrolment. One of our preachers has been appointed superintendent of schools and is at work.

The Daily Vacation Bible Schools were carried on under the direction of a union committee from the Baptist Mission, China Inland Mission, and Church Mission; 20 schools were conducted in city and country with enrolment of 1,120. There were 92 voluntary teachers, of whom 53 were men and 39 women. Mission premises were mostly used, but there were three notable exceptions. The government kindergarten near the Baptist church was loaned and one of our girls conducted a

school there. The home of a lady recently baptized was thrown open and a successful school conducted in it by her daughters. A girl from a country village, having become interested through Dr. Boville's presentation in the Board School (Tsing Tuh), found a place in her home town and conducted a school.

One of the mute reminders of the lean years upon which we have fallen financially are the closed buildings of the Shaohsing Woman's School which stand idle because of the inability of the Mission to provide an appropriation and missionary to conduct the school. During December there was a stir of life about the place for two days when Rev. K. C. Chung of the National Christian Council conducted a retreat for the Christian workers of the three Shaohsing churches. The first topic discussed was the way in which the Chinese Church can meet the changed situation brought about by the financial difficulties which the home boards are facing. The days spent in Bible study, prayer and discussion helped to bring the Christian



SIZE OF CHINA COMPARED WITH THE UNITED STATES. CHINA HAS 1,532,420 SQUARE MILES, THE UNITED STATES HAS 2,973,890

workers of the three churches into close fellowship in their common task. Similar retreats were held in Siaoshan and Tsongkoku. It is gratifying to see that the National Christian Council in the beginning of its work is placing the emphasis on things spiritual. The secretaries are traveling widely among the churches with a message of fellowship and Christian optimism that is linking the scattered units and congregations together. A deepening of the spiritual life of the Chinese Church will inevitably result.

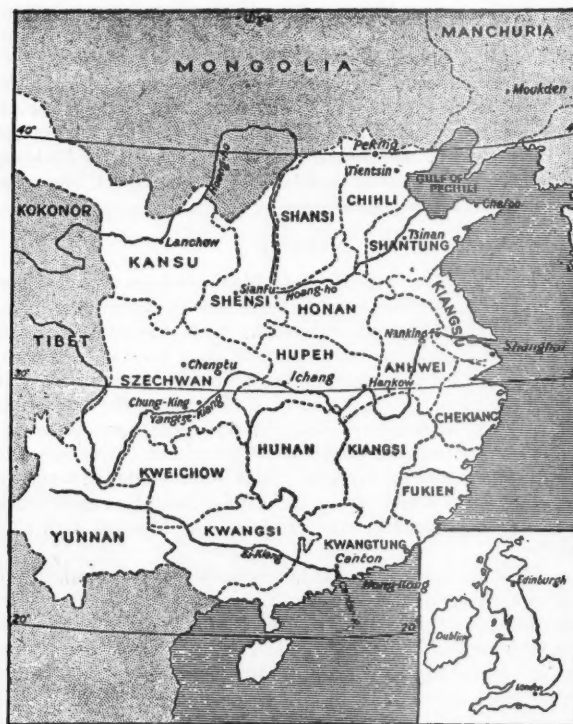
Firm and repeated warning from the Board that the appropriations to the field for the next five years would be fixed and that in every department the garment must be cut according to the cloth have led to a great deal of time being given to the study of budgets and financial reports. The response of the Chinese Church to the appeal made to it for an increased share in the support of the work has been prompt and substantial. The amount paid by the Shaohsing churches in 1923 for the support of their work was \$1,014; the amount budgeted for 1924 is \$1,659.

Outside the field of an evangelistic missionary's activity, but very vitally related to it, is the Yuih Dzae Boys' Academy. It has been a matter of deep regret that the Board has been unable to grant any help to this splendid school in securing a plant of its own. There is nothing more vital to the establishing of self-propagating and self-supporting churches than a trained ministry. To secure such a ministry the Christian middle school is of prime necessity. It is to be hoped that before 1924 closes the Board will be able to give substantial aid to the Yuih Dzae Academy in the way of plant and equipment.—A. F. Ufford.

Shanghai Baptist College

Dr. Bucklin, visiting professor from Brown University and representing "Brown-in-China," spent the Christmas holidays in Peking. He returned full of enthusiasm over the splendor of that ancient city and with an added respect for the Chinese people as a whole. In November Dr. E. M. Poteat visited the Southern Baptist Mission at Hwanghsien, Shantung, for special evangelistic services. There are 1,000 in the schools of that Mission and a large church in the city. He spoke three times a day, twice to the schools. These services were attended by the two middle schools, girls' and boys', and by the students of the theological seminary. At 3 p. m. a service was held in the city attended by a more general congregation, including a number of government school students. The services were concluded on Thanksgiving Day with a general meeting of thanksgiving from 9:30 to 11:30. The area about the platform was covered with contributions of flour, millet, vegetables of every description, bread, money, etc. It was a most impressive occasion. The immediate results in confessions of faith were 72. These were organized into classes for more detailed instruction with reference to baptism and church membership. Between these more formal services there were question periods full of lively interest.

On January 4-6 Dr. Poteat held an evangelistic conference with government school students in Soochow. The City



MAP OF CHINA. OUR EAST CHINA MISSIONS ARE IN THE PROVINCES OF KIANGSU AND CHEKIANG; SOUTH CHINA MISSIONS IN KWANTUNG; WEST CHINA IN SZECHUAN

Y. M. C. A. gathered a group of 45 students from these schools. These were together for five periods in which Dr. Poteat gave evangelistic addresses. Preceding each of these periods they were in smaller discussion groups under the guidance of missionaries in Soochow. The decision period fell on Sunday afternoon, the 6th. At the beginning there were 4 Christians in the group of 45; 16 signed positive declarations of faith in Christ, accepting him as Saviour and Lord, and as many more showed their interest by going into a separate room and being listed as interested to pursue the subject further under the instruction of their teachers.

We are especially grateful for the work done by Dr. Miao in the religious life of the students. In response to my request for a statement regarding his work, Dr. Miao gave me the following: (1) There are 24 members in our Student Volunteer Band, the largest we have ever had. (2) In our December evangelistic campaign, 29 students, 1 of the gate school teachers and 4 servants decided to become followers of our Master. Of the 29, all are college students except 4 from the middle school. For these new Christians we conduct a special training class and each of them has two "watch and care leaders" with whom he associates as very close friends. (3) Perhaps the most encouraging thing in our religious work is the rapid change of attitude of our new students toward Christianity. We have a special class of students, called sub-freshman, who are all government school graduates. These students had never read a word in the Bible or been in any Christian church, and had never paid any attention to religion in general before they came to our college. After a few months here they have developed surprisingly well in their spiritual life. A few concrete cases will illustrate:

One student, from the Hunan First Middle School, had no previous contact with Christianity. He came to college to



STREET SCENE—A WANDERING LUNCH STAND

learn English. He first thought Christianity was foolish, superstitious. Now he prays every day. He does not know why he does so but he has felt that after prayer he is spiritually strengthened. He thinks his former prejudices are wrong.

One student, from Hupeh Middle School, said not long ago, "Before I entered Shanghai College the word religion had never been a problem to me but now it has become one of the most important problems. It has caused fighting in my brain."

One student comes from a private school in Tsung Ming. Before he entered Shanghai College he did not know what religion was. All he knew was that religion was useless; but once he came to the College he felt that the whole school was saturated with a religious spirit. This started his investigation. He now understands that religion is not useless but useful; not superstitious but a quest for a good life.

One boy from Shanghai Middle School has Confucian parents. When he first came to College he felt very ill at ease, and he could not understand why people sang hymns, read the Bible and offered prayers. Now he understands that religion is useful, that the Bible is the book of religion, that prayer is helpful for spiritual growth. "If I studied a little bit more, there should be no surprise at all for my becoming Christian."

The College is an institution with a tremendous variety of activities, and only those who live here for some time can realize how many things are being done here and elsewhere by our teachers and students. The influence of the College goes out in hundreds of ways all over the nearby provinces, and in some cases reaches far into the interior and into other parts of Asia. We do need your sympathetic interest and your prayers and support in this work. We cannot do it alone. We rely upon Divine Providence and the fellowship of our Christian brethren in the homeland.—V. Hanson, Acting President.

Family Life at Shanghai College

Mrs. F. C. Mabee sends this charming sketch of home life from Shanghai College: This has been one of the most strenuous years of work, and therefore one of the happiest. May I write first about our family life? Our two elder children, Ruth and Carleton, are attending the Shanghai American School, traveling 22 miles daily with eight other children of missionaries here at the College to a fine American institution built in Colonial style in the French concession. They take their noon meal with them and are gone from 8 until 4. If it were not for little Irving Hart, who last week had his third birthday, we should have a desolate home. It is hard to be very lonely when he is around, for his questions are legion. They range in extent from "Where is God?" to "Why we chew our food?" and keep both father's and mother's minds from getting atrophied through disuse. It is exceedingly interesting to watch the children's development. From many points of view we have a very interesting place in which to bring up our children. Just as I am writing I am in the home of one of the Chinese professors. My little boy is playing with his two children and they are traveling to Peking. Great opportunity here for international friendships! Not much danger of a provincial point of view!

My work outside the home this year has been mainly teaching a section of the freshman class twice a week in Old Testament. It has been worth while work and I have enjoyed more than I can tell the contact with 30 men starting out on their college career. Among the group are some boys from our own academy, some from our mission schools in various stations, some from government schools, one from Korea. Some of them are studying the Bible for the first time.

Our Sunday school classes are also from among the freshmen. Just before the vacation we are considering new year temptations, notably gambling and ancestor worship. The boys decided that true sportsmanship in games could be better shown in skill in the game rather than betting, and spoke of ways in which they could either introduce non-gambling games or refuse to play if money was put up. In regard to ancestor worship, we decided that Christians should retain in a simple ceremony of some kind whatever good there was in this worship, such as remembering the dead, recalling their good deeds and telling the children to follow in the steps of their illustrious forefathers. One of the boys promised to write a little service while he was at home this vacation which any Christian family might use in place of ancestor worship.

The Industrial Research Laboratory is continuing its work on special problems: A meteorite from the Geological Survey in Peking for analysis; silver coins made in different mints in China suspected of shortage in silver to be analyzed; water from various newly-dug artesian wells sent for testing. One of the most interesting places in the Science Building is the laboratory in which all this work is done.

Mr. Mabee and his Chinese colleague, Mr. Zee, have just finished a little book, a Laboratory Manual in General Science in Chinese for use in the Junior High School. It contains experiments of a practical nature, the material for which is to a large extent drawn from the environment of the students. Although a very small volume, it has involved an immense amount of work, and we hope it will be of service to the home and community life of the high school boys and girls.

The hours in the whole week, I believe, that Mr. Mabee loves best are the Sunday afternoons which he spends in his office in the Science Building where he talks with the students with whom he has had close contacts. Those hours on Sunday afternoon are the climax of the week; this personal work of helping the men with their life problems, of helping them to see Christ as the center of their lives, is the real thing which brought us to China and which keeps us here.

We expect to go home for our year of furlough in June, spending the first summer in Canada, going on to Brookline in September. Our home address will be in care of C. N. Bentley, 47 Addington Road, Brookline, Mass. To think of home, friends and native country so near now is thrilling!

Special Reports From Ningpo

Ningpo Christian Social Center.—The Center celebrated its second birthday last September. The educational program is the most encouraging feature. A spring campaign raised from the Chinese community \$1,400 for our schools. This sum, plus \$900 from school fees, nearly covers the entire school costs. We conduct a kindergarten with average enrolment of 44; lower and higher primary school with 72; free day school with 53; free night school with 40; and English night school with 24. We also have kindergarten and primary Teacher-Parent Associations. The former raised \$230 for a needed higher primary, opened in September with 16 pupils. Mrs. Bromley has supervision of the primary school and has kept the standards up. A board of trustees has been organized, whose first duty will be to raise a minimum of \$1,000 a year for our educational program. Conducted a Daily Vacation Bible School six weeks in summer with 70 attending. The contacts made in the community through the schools, parent associations and campaign afford rich evangelistic opportunity. We also have a bookstore on the main street with reading room constantly used. Bibles, song books and Christian literature are sold, and Gospels, tracts and health pamphlets are distributed. In a union Bible study campaign during the fall, the Gospel Institute (Presbyterian) and Y. M. C. A. uniting, nearly 300 students enrolled for 12 weeks' study of the teachings of Jesus. Sunday school services are held regularly, and Sunday evening preaching service is well attended. Our recreational facilities are limited but fully used by children and adults. The Center has stimulated the community to spend \$300 on street improvements, and a street cleaner is employed who sweeps the streets twice a day regularly.

Mr. Ting, our evangelistic secretary, is a valuable member of our staff. He is the father of six sons, all Christians; one is a doctor in our Ningpo Hospital, two are in America studying, one is in business, one in Shanghai College and one in middle school here in Ningpo. For 16 years Mr. Ting taught Chinese in our Ningpo girls' school. Although getting along in years he is active, young-hearted, open-minded and can give a reason for the faith that is in him. He goes among the parents, the frequenters of the reading room and among the members of the community with the Christian message and has been of great help to us in stimulating interest in a Christian program for the community, as well as in making Christians of the members of the community. In addition to Mr. Ting we have Mr. Wu, administrative secretary, and Mr. Ng, educational secretary. We also have 7 teachers in our day schools and 5 extra teachers for the night schools. I believe that Ningpo is more open to the gospel today than ever before.

Country Evangelistic Work.—Mr. and Mrs. J. W. Decker came in the fall. Mr. Decker has made exceptional progress in the language, has visited all the main stations, and practically taken complete charge of the work. In the fall we ordained one of the older pastors, Li Dzing Eng, who has labored faithfully and well for 16 years in his first and only charge. We now have 5 ordained men. Three new churches were built at a cost of \$12,151, and of this, \$4,792 was raised by the churches. The enthusiasm of the pastors and interest and generosity of the people in these building enterprises have been surprising and encouraging. The total raised for all purposes, including buildings, was \$7,583 as against \$2,492 in 1922. There were 131 baptisms, as against 91 in 1922 and there are 326 inquirers in our churches now. In practically every department of the work there has been a marked advance. I believe that the ideals and spiritual standards in our churches are advancing, and that true morality and real spirituality are being thought of as inseparable, in an increasing degree. I request an earnest interest in your prayers in behalf of Mr. Decker and his work.—C. L. Bromley.

The New Director of Evangelism.—Here I am to be in charge of the country evangelistic work formerly in care of Rev. L. C. Hylbert. When Mr. Hylbert left on furlough, the responsibility

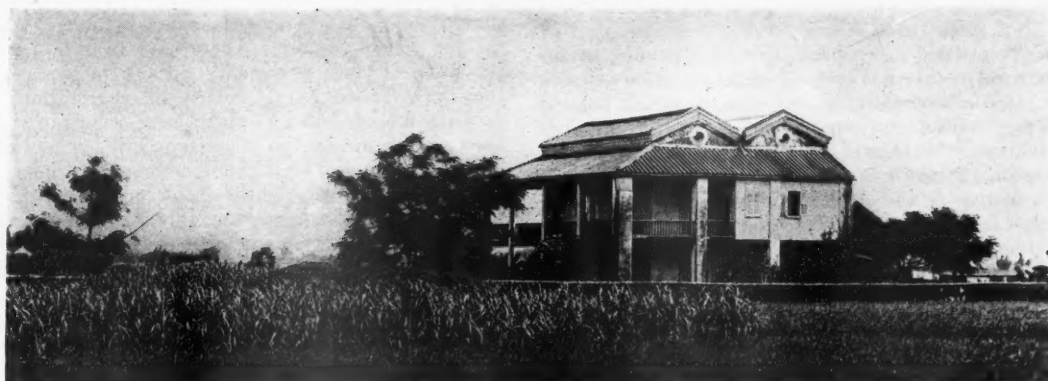
was transferred temporarily to Rev. C. L. Bromley who has been slowly shifting the load to my shoulders. During the autumn months I have just about covered the field, visiting practically all the churches. I find the field well organized and presenting a great opportunity for service. Several members of my English Bible class for students in Nanking made definite decisions for the Christian life at the end of the course. One of these young men, who was a recognized leader in a government middle school of more than 500 students, was later baptized into the membership of a church in Nanking; he is this year continuing his work in Nanking University. In the School of Religious Education at Kuling the past summer, a training school that lasted for ten days, there were about 50 students, the great majority of them missionaries, who took the course I was privileged to give on the Gospel of Luke. We have enjoyed good health, and are truly beginning to feel that the great land of China is our land, our field of service, our home.—J. W. Decker.

Reports From Huchow

Vital changes have been made affecting our station staff and mission plans. Last fall Mr. Clayton was transferred to Hangchow to be Principal of Wayland Academy. The Huchow Baptist Academy is to be discontinued. There are 170 boys in attendance. Mr. Clayton had gradually built up this work, aided by Mr. D. L. Shi, his associate. Mr. Shi, a product of the old Huchow school, the son of poor shop-keepers just across the street from our church, two years ago graduated from Shanghai Baptist College. In his administrative skill, Christian sympathy and earnestness he exemplifies the best we are doing both locally and in our college training. That such a boy from such a home could be trained and inspired to be the power for good he is in this community is the best proof of the worth of your missionary work and of your wise investment of the Lord's money in this great land of China. And only in less degree can the same be said of one graduate and two undergraduates at Shanghai College, also Huchow lads, who are this year building up an unusual reputation for their old school here.

The City Work.—This has not progressed as fast as we could wish, though there are encouraging signs and a good spirit manifest. The work for women has really been the most hopeful feature. The Christian forces of the city in our own and the Methodist churches are cooperating more fully than ever before, and in the spring formal organization was made of a Union Evangelistic Committee with various departments of evangelism, social service, public health and other features. A summer health campaign was started, introduced by a monster parade in which all the schools of the city took part. Very wisely our organization merely started things going, cooperating with the civic forces available. We take some credit for the establishment later of a Health Bureau which has improved the city to a marked degree. Only a start has been made in oversight of evangelistic work in the Union Hospital. I have planned to visit the patients myself twice a week when the conversations on religious topics have afforded most satisfying experiences. The main part of the work is of course done through the Chinese hospital evangelist.

Country Evangelistic Work.—The outstanding feature was the coming of Pastor Tsoh Kyien-dong to be Chinese District Pastor. Son of a Baptist preacher, as a young man the first home missionary in our East China work, later a city pastor, then associational secretary, and for the last two years city and district pastor at Kihwa, a strong preacher and earnest evangelist, he comes to our work fully equipped. Only in the church at Yien Kyia has there been notable advance in the way of giving and responsibility for local support. In addition to revival services in the city church, a helpful series of meetings was held at the Yien Kyia Wae Church, with good representation present from the neighboring churches at Ling Wu and O Wang. One of the preachers was Pastor Tsoh, although he had not yet moved here. With his constant presence there will be more widespread revival services in the future.—A. I. Nasmith.



BAPTIST MISSION RESIDENCE AT HOPO

South China Mission

BY DR. WILLIAM ASHMORE, CORRESPONDING SECRETARY, OF SWATOW

THE year 1923, like other recent years, was a troubled one. Movements of soldiers and fighting, looting and outrage in several parts of our field, and military exactions everywhere, were the order of the day. At times the forces of Sun Yat Sen have been in possession of Swatow city, at others those of his opponent, Chen Kwing-ming, and the end is not yet in sight. And what was true in our own Kwangtung Province has been true for a large part of the country. Such conditions have not been favorable to mission work, yet progress has been made. The minds of the people are still open to the gospel message, and there are men in high station who say that in Christ alone is the only hope for China's future.

The ideal, the steadfast purpose of our educational work is to win to Christ those who come under instruction, and to fit them for a high grade of useful service, leadership of their fellow men and women. The educational work is in fact evangelistic in spirit and to a large degree in actual results. Still we are far from satisfied, and at the summer institute last July for the Tie-chiu preachers and teachers, a committee was appointed to plan for an evangelistic campaign. The chairman, a young man just graduated from Nanking Theological School, has taken hold of the matter with great earnestness. The return from furlough of Mr. Waters, and the fact that he could for a time be spared from the work of theological teaching, provided the missionary needed. He enters upon this service with the most hearty cooperation of all his missionary associates as well as of the churches. We look confidently for large results with God's blessing upon this work. There is no work more important before us for the new year.

The South China Mission is working among peoples of two dialects, the Hakkas who for the most part live inland, and the Tie-chiu who are on or near the coast. We begin with what was our earliest work, that for the Tie-chiu dialect, and with our oldest station, Swatow-Kakchieh.

SWATOW-KAKCHIEH

The mission compound at Kakchieh is an educational center for the boys and girls, men and women, of this dialect, and there have been over 1,000 students of all grades during the past year. From kindergarten to high school and academy and junior college, Bible Training School for women and Theological School for men, all grades are represented, if not in actual operation, at least in the Mission program. Competent teaching staffs of men and women are doing an excellent quality of work which compares favorably with other similar institutions in China, and which so far commends itself to the Chinese as to attract large numbers of students from outside the Christian community.

Very considerable numbers of boys and girls from grammar school and academy and high school, of women from the Women's School, and children from the primary schools, have professed their faith in Christ and united with the church. Daily contact with large numbers of young people, destined to figure largely in China's future, furnishes an excellent opportunity for making the Christian impress on character in its formative stage. Think of over 400 boys in the Academy, about 200 in the Grammar School, and nearly 200 girls in the Girls' School, all under earnest Christian teachers. Is it not inspiring!

And the teachers and students of our schools, especially of the Academy, are active in Christian service, not only in the compound and among their own number, but in Swatow in connection with the Institutional Church and Y. M. C. A., and in nearby churches and villages. When our Mission shall own the steam launch we have long been wanting, it will be possible greatly to enlarge the service. There is further a group of churches, 13 in number, that are cared for and visited by a missionary resident in the compound, and engaged chiefly in educational work. During the furlough of Mr. Waters, Mr. Carman has carried this responsibility.

The medical work not only cares for this large body of students, but also ministers to no small number from outside, who carry away to their homes the Gospel truth learned while in the hospital.

Chinese givers, stirred by an enthusiastic drive by the Academy boys, have given part of the money for an athletic field, and other Chinese subscriptions make possible the completion of the Academy Administration building and a start on the Grammar School plant, as well as \$2,000 toward the furnishing of the Girls' School. It is most gratifying to note the change of attitude of the Chinese toward the work of Christian schools, as evidenced in this practical and unmistakable way of giving toward their work.

The Swatow Institutional Church touches the life and community in many ways. It has religious, educational, Christian literature, social service and physical culture departments, together with a men's welfare club, and a staff of 10 Christian workers including the missionaries, Mr. and Mrs. Speicher. During Mr. Speicher's furlough, the work was carried on for a time by Mr. Lewis and afterward by Mr. Hildreth. While the field is difficult the opportunities are large and the outlook encouraging. The work manifestly appeals to the Chinese community and will enlist their hearty support. Mr. Speicher says: "Special emphasis must be laid upon the spiritual aims of the Institute, and the request is made that our friends pray for the work in Swatow City."

UNGKUNG

With the exception of very brief periods, Ungkung in the thirty years of its history has had only one missionary family in residence, and for considerable periods none at all, not the most favorable conditions for progress. Yet the field responds well to cultivation. Mr. Lewis has put into effect the plan of concentrating on the work at Ungkung city, building up the local church, increasing the efficiency of the school, and using the students in making a Christian impact on the people.

The Ungkung region has been overrun, probably more than any other part of our South China Mission field, by the soldiers fighting back and forth, and at times right past the Lewis' house. Some of the outstations have suffered heavy losses in consequence of looting. Financially the people are reduced almost to the last extremity and are unable to do what they otherwise might. This, with the reduction of appropriations, has left Mr. Lewis with very limited resources; but he has not given up. He has made the best of circumstances and proposes to continue so doing. The disturbed conditions are leading the people to ask whether there is not something better than what they now have, and whether the gospel is not what they need. New faces at the Sunday services give hope that the word of life is finding a response in the hearts of the people. The medical work is cared for by a Chinese physician, Dr. Gou, who is proving himself to be a most valuable co-worker.

CHAOCHOWFU

Chaochowfu, the capital in the old Manchu days, while yielding to the port city of Swatow in commercial activity, still constitutes a place of first importance for missionary effort. In population the largest city in the South China field, it is besides the headquarters for government education for the people of the Tie-chiu dialect. Its people, proud of its position as the leading city of Tie-chiu, have been slow to admit that a religion brought to them from the West could be worthy of their attention. But here too the gospel is making its way, and hostility is giving way to friendliness. The city, too, is adopting modern ways—railroad communication with Swatow, steam launch communication with the region up the river, widening of the main streets, a public park just outside the city walls, new government buildings, high and normal schools on western lines, electric lights, and other changes are sure to follow. Our Mission owns valuable property in the heart of the city, and fronting on a main street, the very first one that has been widened. When we say the property is valuable we mean the land, for except the church building the others are old, rickety and unsuitable. The sooner they are replaced the sooner shall we have in the city the standing that befits us. The city church needs a strong Chinese pastor to preach the gospel message with power and to follow it up, and bring the hearers to the point of a decision for Christ.

For the evangelistic and educational work, Mr. Adams reports 6 outstations and 34 baptisms, including the central station. All of the outstations have day schools, with grants in aid from the Mission. The central school at Changning, with about 160 pupils, is greatly cramped for quarters, but Mr. Burket has just returned from furlough with a specific gift that will provide for this need.

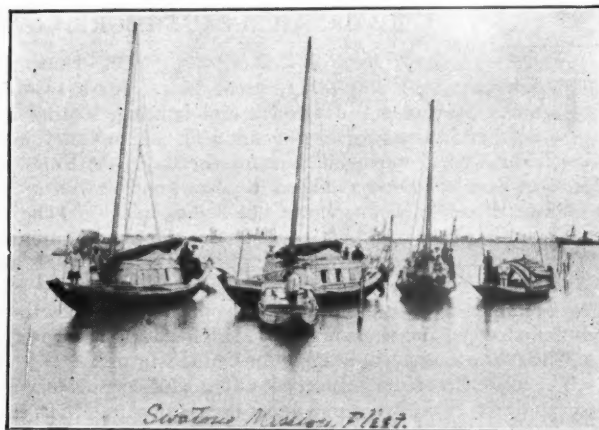
In the educational field the cooperation of the missionary is gladly welcomed and eagerly sought. The missionary, missionary wife, and single worker, are finding open doors for service. There are 7 outstation churches in the Chaochowfu field. By an adjustment of work Mr. Baker takes sole charge in the city, and Mr. Hildreth of the outstations in connection with the larger part of the outstations of the Swatow field.

KITIYANG

Kityang has 31 churches, the largest number of any of our South China fields. Many of these churches are served by teacher-preachers—men who teach the station school during the week and preach on Sunday. The churches need full

time pastors, but are not yet financially able to support a pastor and school teacher. There have been 60 baptisms. For the work of their Missionary Society in the Waichow field, they have raised \$415. Nearly all the stations have lower primary schools and 4 of them have classes of the upper primary. One station has a self-supporting school of 150 pupils and 6 teachers. The Kityang city upper primary school has 151 pupils and seven-eighths of the running expenses have been paid by the Chinese, taking only \$400 from mission funds. There are plans for enlargement of the building with funds to be secured from the Chinese, also for advancing the curriculum to include the junior middle school work, with expectation that the school will soon be self-supporting.

For the work for women and girls, Miss Simonsen reports a movement to enlist the churches in the support of the Bible women. There are schools for girls in four of the station churches, with the ideal of one in each church. The girls' school in Kityang city is much cramped, but rejoicing in prospect of a new building for which the funds are in hand, provided by the Woman's Board. There has been an increase in the number



OUR MISSION FLEET IN SWATOW

of pupils of over 40 percent, and an increase of tuition of nearly 141 percent. The evangelistic ideal is held to, and 4 of the girls have united with the church during the year.

The medical work shows encouraging progress. A more rigid application of the principle of paying for medicines and service, on the part of those who can afford it, has met with opposition, but this has lessened, and the principle is fairly recognized as permanent. Charity work continues for those who really need it. During a part of the year there has been fighting between the forces contending for the Province, and a good deal of work was done for wounded soldiers, which was appreciated and paid for by their officers.

The receipts have increased so that in spite of decreased grants from Mission funds, the hospital has been able to take care of the running expenses, including the \$720 salary of a graduate from Hankow Medical School. The training of nurses has been carried on in cooperation with the hospital at Kakchieh, and a class of 8 will be ready to graduate early in 1924. In addition to the work at Kityang, Dr. Leshner has made visits to the hospital at Hopo which, by the return of Dr. Zwick to the United States, was left without a physician. Inasmuch as Kityang has, in the Mission plan, been made the central plant for the Tie-chiu department of our medical work, the staff ought to be strengthened without delay. Much is still needed in the way of buildings and equipment.

CHAOYANG

Since the return to the United States on furlough early in the year of Dr. and Mrs. Groesbeck, Chaoyang has been without a resident missionary, but provision was made to put the general responsibility on a Chinese helper who had been the

missionary's right hand man. The helper has done well and justifies the confidence placed in him. The work among the churches seems to have been kept to the usual standard. There have been a good number of baptisms and the outstation schools have continued as before. The school at Chaoyang city has been affected by typhoon losses, by a change of principal, and most of all, by the going of Mrs. Groesbeck who did a large amount of most valuable work, which only a foreign missionary could do.

A hospital building has been erected at a cost of nearly \$10,000, all of which came from the Chinese, and the doctor has further conducted a successful dispensary in a large village across the bay from Chaoyang city.

WORK FOR THE HAKKAS—KAYING

Kaying is recognized as the leading city in this part of the Hakka country. The literary standards of the people are high and the government schools numerous and well attended. For a Mission school to gain recognized standing in such a community means a great deal, and this is exactly what our schools at Kaying have done. In the boys' schools of Kaying city itself there have been 761 boys, of whom 339 belong to the Academy. There have been serious handicaps, buildings unsuitable and greatly scattered, making discipline and administration difficult, and equipment very inadequate; but a better time is near. The new dormitory will soon be ready to take care of about 450 boys. The Christian ideals of the Mission are here maintained. Mr. Giffin says: "Our purpose has been to give the students a good education, but the primary purpose has been to win the boys to Christ; to watch for young Christians who have promise of leadership, and conserve what we have now to the use and help of the church." To carry out such an ideal, the teaching staff must of necessity be mainly Christian, and so we find that out of 39 teachers 31 are Christians. Of students there were last spring over 70 Christians and 24 were added by baptism. There are 9 voluntary Bible classes with an enrolment of 161. Three former graduates of the Academy who have gone on and graduated from college returned to the school, all good Christian workers, and these with other earnest Christians in the faculty tell the story. It is results like these that justify our educational work. A most interesting development is the people's movement for a college at Kaying, the funds and running expenses to be supplied by the Chinese, but the oversight and management by the Mission. The work for girls is not so large, but is making a good beginning. Miss Campbell reports 140 in the girls' school, of whom 30 are in high school. Ten of the girls have been baptized, some of them braving opposition in order to confess their Lord.

Miss Campbell has improved the Sunday noon hours to visit the prison with the gospel message, and new life and hope have come to some of the prisoners with their faith in Christ, as a result of these visits.

The School of Mothercraft is new in this part of China. Mrs. Giffin has had in all 41 different persons, 27 women and 14 children, with a present enrolment of 11 women and 7 children. In a land where so little is known of the simplest principles of sanitation as in China, the instruction given to women in such a course will be invaluable. And some of these women are learning in order to go out and teach others. Of the 11 women now on the roll 10 are Christians, and 6 of them have been baptized during the year. Here too we find evangelistic fruitage.

HOPU

The Hopu field is working along the line of strengthening the evangelistic work, placing the responsibility of the station schools on the local churches and investing available mission funds in men who shall give their entire time to evangelistic work. The church at Hopu itself has taken a forward step toward self-support. Church and school there will for the coming year receive only about one-half as much of mission grant as for the year just closing. The upper primary school, the Roblee Memorial, which serves the entire Hopu field, has

had a good year, with a number of baptisms and the boys interested in topical Bible study and in evangelistic work in the villages. The people are urging a middle school, and the missionary encourages them with the assurance that he is ready to help in the oversight, but they must provide the funds.

The medical work has met with difficulties and disappointments. The return to the United States of Dr. Zwick, on account of Mrs. Zwick's health, left the hospital without a regular physician. A Chinese physician, secured from another province, after brief service, left promising to return soon, but has not returned. Dr. Leshar during the latter months of the year made two visits to Hopu, rendering valuable service heartily appreciated by the people. A long standing controversy as to payment for medicines has been settled along lines of Mission policy, and the people are assuming responsibility for the future.

CHANGNING

This station was opened in 1915 by Mr. and Mrs. Bousfield, who had previously seen service in East China. During their first term they found large opportunity for Christian service in the ministry of healing, so Mr. Bousfield devoted his furlough to taking the medical course in Harvard Medical School, and returned to Changning with the support of the Tremont Temple Baptist Church of Boston and with funds for a hospital plant. During the year buildings for men, for women, and for administration, have been erected, and though not yet completed are in use. Other buildings are to follow to complete the plant. Dr. Bousfield writes that in normal times the hospital ministers to patients from three provinces, and that this year soldiers coming from several other provinces have been among his patients. The running expenses of the hospital, apart from salaries, are to be met by the Chinese. Medical work has also been done at 4 of the outstations.

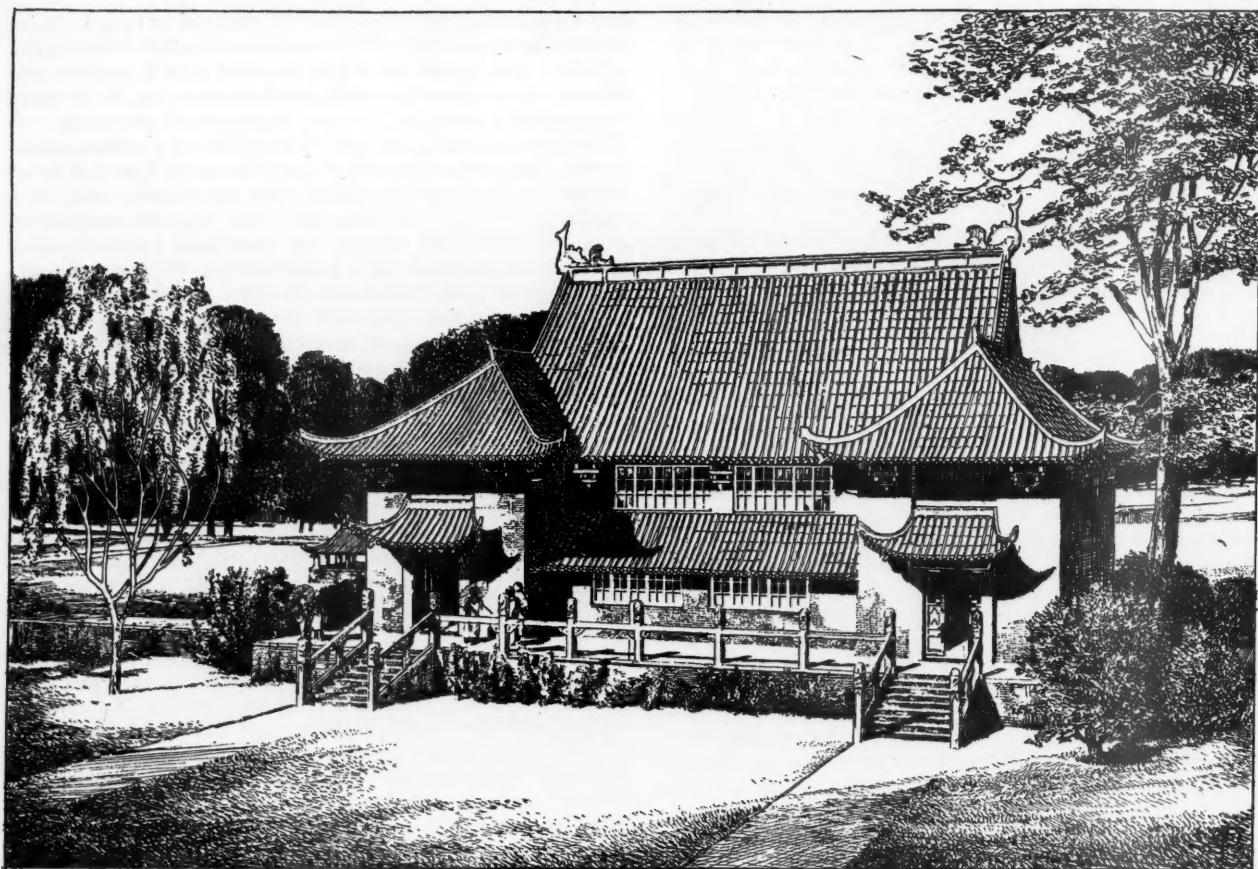
TYPHOON RELIEF

The report for 1922 gave an account of the typhoon of that year and of the relief measures in which members of our mission, Mr. Baker, Miss Sollman and others, were engaged. This relief work continued into 1923, with its opportunities for Christian service. In the repairing of broken dikes Mr. Baker disbursed over \$100,000. Miss Sollman distributed \$12,000 worth of clothing and bedding, representing over 20,000 pieces, besides a considerable number of miscellaneous articles. The service rendered has brought the missionaries into close contact with influential people in the sections where the work was done, and has been a practical exemplification of the spirit of the gospel that has been appreciated by the Chinese, and cannot fail to bear fruit. Miss Sollman's service so commended her to the Chinese that when the Swatow Chamber of Commerce undertook an orphanage for the children left without parents by the typhoon, they turned to her as the person they wanted to take charge of the enterprise. The Mission saw in this request another opening for Christian service, with its possibilities, and heartily gave their consent. There are now over 60 orphan children about equally divided between boys and girls, properly cared for, preparing for life with Christian training, and a very real contact has been established with leading business men, not yet Christians, but friendly, and who we may confidently hope will through this fellowship in a Christian service be won to a personal trust in the Lord himself.

PERTINENT FACTS

The missionaries work among people speaking two different dialects—the Tie-chiu who live on or near the coast, and the Hakkas who live in the inland section.

Two of the leading educational institutions are Swatow Academy and Ashmore Theological Seminary. The first is the chief source of supply for teachers for the mission schools and the second is the training center for native preachers and angelists.



WEST CHINA UNION UNIVERSITY-CHENG TU

MIDDLE SCHOOL CHAPEL —
Fred Rowntree & Sons, Artists

West China Baptist Mission

BY DR. JOSEPH TAYLOR OF CHENG TU

TO ONE returning to China after two years' absence the country presents a scene of confusion and distraction. The people seem to have lost all faith in those who claim to be their leaders. They are ground between the upper and nether millstones of militarism and brigandage. On the one hand, the satraps tax them for raising opium, while some of their underlings are forcing the farmers to raise the poppy. What the rulers leave the brigands take until some of the country folk have left their farms and are congregating in the cities and larger towns seeking work. This is slowly bringing the common people to a state of beggary and ruining trade. There is noticeable a decided moral deterioration on the part of the people. They are gradually becoming more desperate because of the high-handed manner in which they are dealt with by those in authority and the ruthless depredations of the robbers.

Only last week, as we came back from our Annual Conference at Yachow, we passed through a retreating army driven out of Chengtu by one of the many candidates for the governorship of this fair Province and its 6,000,000 inhabitants. And the end is not yet, for the victorious general has sent some troops after those who withdrew from the capital. The defeated general is rumored to have millions of dollars in foreign banks while the people cannot find subsidiary coins with which to make change in the stores.

Opium has come back again and is claiming its victims by the thousands. The carrying coolies fully believe that it gives them strength to bear their burdens, and the sick take refuge in it from pain and disease. Our ranks have been invaded by it and two of our bright young men, the product of our

schools, have succumbed to it: one a doctor whom we hoped would give years of service in our Yachow hospital, the other a fine Chinese scholar. We look to hear of others tempted beyond endurance, and who have fallen by the way.

The church of the living God carries on its work amid all these untoward circumstances, and in spite of failures is making steady progress. Indeed in not a few cases the unsettled state of the country in which they live and the loss of faith and hope in the government have driven some to look for help in the religion of Jesus Christ. And this opportunity is grasped by the church and turned to the salvation of men and the glory of God. The Church of Jesus Christ in China is proving to be the "shadow of a great rock in a weary land."

Some of us have been in attendance on the annual meetings of the Szechuan Baptist Convention and the West China Mission Conference. The former is the provincial organization of the Baptist churches in Szechuan and the latter is the organization of the missionaries of the A. B. F. M. S. in West China. Up to a year or two ago the Convention was little more than an extended course in church government, for the organization had no power. But all this has become a matter of history and there is no more live organization west of the Yangtze Gorges than this same Szechuan Baptist Convention which is taking itself quite seriously and really doing things. We had a week of strenuous work in convention, two days of union meetings between convention and conference, and then a week of hard work in the conference. This seems a clumsy way of doing business, but it is just now necessary as a step in the process of devolution or the act of transferring power and responsibility

from the missionaries over to the churches. It is possible to do this, but requires tact and patience.

The Convention is becoming more and more self-supporting, self-governing and self-propagating. This is seen in the formation of a Baptist Home Mission Society which has gotten together enough funds to send a teacher to a tribe of Miaos in the Suifu district. It is a very small beginning of work on their own account and will be watched with intense interest.

The work of the Conference is best stated in the words of some of the missionaries who reported. This from Yachow: "During the year our local old age pension fund has been increased from 56,000 cash to about 260,000 cash, mostly by the Chinese. This is to support widows and other unemployed church members in the Yachow district when age makes them dependent on others for their living. Every year we distribute rice to the poor of the city. The last distribution was made in the after-tow of the famine and we were glad to be able to distribute something over 700,000 cash worth of rice and money. I am sure it did much good and cheered many who had gone hungry for many a day."

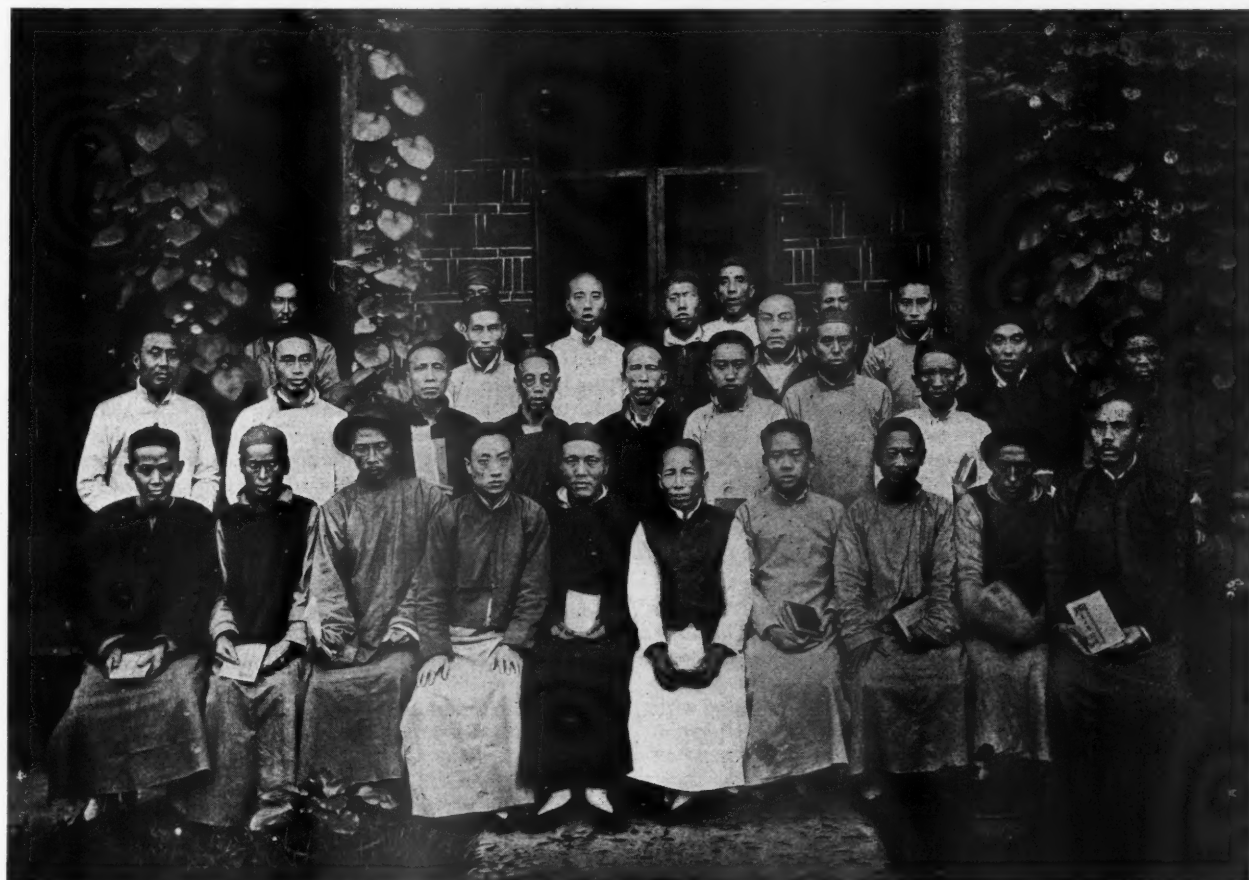
Far-away Ningyuen, where John P. Davies has been plowing a lonely furrow, sends this message: "On the fifth of November I baptized 17, some of whom had long been in touch with the Gospel. I anticipate after a couple of months more that with God's blessing there may be that many more ready for baptism. We are not striving after numbers, but honestly purpose to admit only those who appear worthy of church membership. We find the schools a very fruitful evangelistic field."

Rev. A. G. Adams of Kiating says: "The regular services of the church have been maintained except for combining the church and Sunday school morning services during the summer when schools were closed. Only during the first half of the year has the central church been in any way adequately

manned. During the summer the local preacher and the secretary of the institutional church department both resigned and have not been replaced. The preaching twice on Sunday, Bible study classes twice a week, adult Sunday school class, and special services have devolved on me all fall and winter. The fall's work has proved encouraging, however, in spite of the shortness of workers. As a result of our union evangelistic campaign some 30 regular inquirers have been coming, studying twice a week. In the spring I baptized a promising young man who has been a Christian for years and teaching in our schools but unwilling to take a definite stand and join the church until he was sure. When he did so it was with a determination to preach, and he is now at the University preparing, and we hope will prove a valuable and useful addition to our very inadequate preaching staff eventually. Mr. Bradshaw baptized 5 men and 1 woman in the out-stations of Hungya and Kiakiang, making a total of 7 baptisms in our district."

At Suifu the work has gone steadily on. Rev. L. Randle reports: "There have been the two semi-annual classes for inquirers from the outstations. At the close of the spring classes 48 were baptized, 21 of whom were women and girls, most of the latter from our Mission schools. To save time and money the winter classes and annual business meeting for the district were conducted the same week, with an attendance of about 200 from the outstations. At the close 27 men and boys were baptized. The total number of baptisms was 75. Over a period of four years the church membership for the district after making corrections for deaths and erasures was as follows: In 1920, 189; in 1921, 390; in 1922, 470; in 1923, 542."

The Chengtu Baptist church (Rev. Donald Fay pastor) reports: "The outstanding piece of social service is our work for the blind. The Chengtu School for the Blind has rounded out the first year of its existence. Some 18 boys have been



SUIFU BIBLE CLASS—PHOTOGRAPH BY A. G. ADAMS

received, but the year closed with 13 students and 1 grown man in attendance. The two blind teachers have done good work and the grades of the boys in the usual primary school are quite on a par with sight boys. Besides the regular lessons they are being taught hand work and with the help of a sight workman have produced some very good rattan chairs, etc. From the prayers and testimonials of the little fellows it is apparent that some of them are feeling their way to a real knowledge of Jesus as their Saviour and Friend. They are very fond of singing and frequently sing specially prepared hymns at our church services. Mr. Wang, head teacher, is a graduate of the David Hill School for the Blind at Hankow, and besides being a good teacher and executive is a very good organist and plays at week-night meetings. The school has been carried on by gifts from the Chinese and missionary friends without expense to the Board. The work is full of promise and I am sure will yield blessed results."

At Yachow, Dr. Crook has been busy both as builder and doctor. Work on remodeling the hospital has been completed, and we now have a plant which easily accommodates 40 patients, 8 women and 32 men; a larger dispensary which facilitates out-patient work, a central drug room, arrangement for better class patients, a large laboratory equipped for bacteriological work, and a ward built especially for tubercular patients though suitable for other purposes. In the dispensaries we have seen 1,638 patients with 7,477 revisits; 134 out-calls, 231 in-patients with an average of 17 days, 278 operations, 213 vaccinations. All students receiving student aid have been examined once. We have received \$837 in fees and sales have been \$576. Total expenses for the year were \$4,271, of which amount \$2,390 came as regular appropriation and \$468 as gifts."

Dr. Tompkins, now on his third term of service at our Suifu hospital, has this significant word to offer: "I think I have never realized so forcibly the unique position the hospital has as a 'broadcasting' station for 'heralding the gospel' as I did the past year. One of the patients said to me after a Sunday morning meeting in the ward, 'Doctor, I have never heard of Jesus before. I certainly want to learn about Him.' Then I got to considering the rest of the group. It is safe to say that the great majority of the 500 odd men who spend on an average of 24 days with us have never 'had the gospel preached to them' before entering the wards. Then there are over 6,000 other people who come to the dispensary each year. Most of these receive a gospel tract, even though there is no one to preach to them."

Our educational campaign cannot be gone into at length, but a few statistics may serve as an indicator. In our primary schools we have 1,401 boys and 768 girls; in our secondary schools 128 boys and 10 girls; while we have 26 young men in our college in connection with the West China Union University. Out of these students we are getting leaders in the Christian ministry, doctors and nurses for our hospitals, and teachers for our schools. The pastor of our Chengtu church is a graduate of the University, the Chinese doctor in our Suifu hospital and the Principal of Munroe Academy are also alumni of the same institution. As one visits the churches and schools throughout our territory he comes upon young men and women who have been students with us in our schools in Chengtu. We have determined on the policy of securing a trained Chinese leadership, so that when the day finally comes for the handing over of the work of evangelizing and Christianizing these 6,000,000 people for which we Baptists are responsible, they will be able to take over this task with confidence and wisdom and with a deep determination to win their fellow men for the Kingdom of our God and His Christ.

☆☆☆

The Baptist field of activity in West China lies in Szechuan Province, the largest and one of the richest of China's eighteen provinces, 1,800 miles up the Yangtse river from Shanghai. In this province live more than half as many persons as live in the United States.

Special Station Reports

SUIFU

Munroe Academy.—More room is imperatively needed if the school is to keep on growing. The Christian atmosphere of the school and spiritual development of the students have been given great weight in our planning and prayers. Faculty prayer meeting Thursday evening, morning chapel, Bible instruction in classroom, Student Y. M. C. A. Sunday evening, Christian literature in the library, and personal talks with students have all contributed toward the accomplishment of these aims. The seed sown has taken root in many hearts. The reflected light of Christian truth is real, though difficult to measure, but we are glad to have had 11 boys received into the church.

Boys' Schools.—At the Suifu Boys' School the average attendance was 188, with one-third in higher primary and two-thirds in lower primary divisions. Eight graduates of last June entered Munroe in the fall. In Christian character, class standing and general dependability, they are among our best students. Last year \$248 was collected in student fees, and the year was closed without a deficit. Much credit is due Principal Liu for this unusual accomplishment. Great strides have been made toward the development of manly qualities and Christian character in the students by the organization of troops of Boy Scouts which comprise practically the entire student body. This was accomplished by Mr. Randle, with the cooperation of Mr. Lan and several of our Christian teachers. This organization was created to bring these boys into close relationship with the church, and several boys have already been baptized. I have made 12 visits to outstation schools, visiting each school at least twice. I was favorably impressed by the work of most of the 13 teachers, done under conditions which would test the best of us. Chinese support of our outstation schools has been stimulated. In company with Mr. Graham and Mr. Randle a tour was made during the fall, and the present financial status of our Society was carefully presented and its significance pointed out. This was followed up later by Mr. Lan, with result that support pledged for the coming year is four times that received during the year just passed.—W. W. Cossum.

Suifu Hospital.—Twenty-one years ago today we ended our first house-boat journey and saw our "home" for the first time. All these later years we have occupied the same house—it is the only "home" we have. But no odds are asked of any one. It has been a grand home and we've had a grand time. We closed another good year at the Hospital. Had 550 new patients, and there were 28 left over from the previous year, making a total of 578. Then there were over 600 more in the dispensaries. The Hospital and Dispensary plans for the Men's Hospital can soon be taken up, for the new Dispensary for the Woman's department is well along, and their Home for Nurses well started. So our time is coming soon! But that has to be a mighty fine Hospital that can give me more pleasure than the old one has! We have enjoyed doing our best with the tools furnished! That's not saying we are not keen on getting into the new Hospital. We know we will be able to do much better service there.—C. E. Tompkins.

Pastoral Work, General Board.—Advancement along all lines in our Suifu pastoral work. The Girls' School and Munroe Academy have their own evening meetings in their respective buildings. The Sunday school enrolment is approximately 500. We are fortunate in having for superintendent Mr. B. K. Liu, principal of Munroe Academy and our only college graduate. Some of the classes for girls are held in the Girls' School. The smaller girls come to church for opening exercises of the Sunday school and the class period but do not return for the church service. The older girls have their opening exercises and classes in the school and then come to the church for the closing exercises of the Sunday school and for church. In this way all of them have been to church and Sunday school and are made to feel that they are a part of the larger organization even if there

is not enough room for them all to be in the one building at the same time.

The Sunday morning services have been well attended and fully half the time extra benches have been brought in. The most of the sermons have been preached by the Chinese and not by the two foreign pastors. Tuesday and Friday afternoons there have been Bible classes for women and on the same nights for men.

We have cooperated with the Woman's Board in conducting an afternoon Bible School at the Girls' School outside the West Gate—a service for women and children only. Soon after this we started a street chapel there on Wednesday nights. Sermons were preached, health talks with the use of posters given, and gospel tracts and Scripture portions sold during spring and early summer. For the success of these services we are indebted largely to Hsu I Chen, who has since gone to Chengtu to study for the ministry, and to Su Tse Whei, a teacher in the Boys' Primary School.

In September the program at the West Gate School was enlarged to include night classes. On Monday and Thursday nights there has been a class of 10 men learning to read and write, using stories based on the Bible. There are also two classes of boys with average attendance of 30 studying the same book. On New Year's Eve an English class in Mark was opened with enrolment of 13 young men from the Government Middle School. The three classes are taught by volunteer church members. Mr. Tseo will probably go to Chengtu in September to study for the ministry. He was baptized last spring while teaching in our mission school in Li Tuang.

The Outstations.—We are working but 4 outstations and only 1 has a resident pastor, who also teaches 26 hours per week in the mission school. The other 3 have mission schools but no pastor. Including the 4 towns where we have schools we have 21 preaching places. Our 3 traveling evangelists pay occasional visits to these towns, otherwise we are putting little time or money into these little groups of Christians. Yet they continue to grow and each year a large number of the baptisms come from them. At the last Classes one town had 25 inquirers present, another 30. This latter one wished to have some repair work done on their chapel and at the expense of the foreign society. A word from the Chinese pastor about *leaning* on the foreign society for things they could do for themselves caused this outstation to withdraw its request and say they would do the work themselves. Another town wanted us to open a school and kindergarten in connection with their chapel. Another word from the pastor and they decided to open the school themselves. These outlying districts are important. They are buying their own church property, or helping buy it, making repairs at their own expense, and in some cases are working on endowments. It really is too bad that we have not the trained Chinese pastors and evangelists to develop the work in these places. These outstations have given \$289 towards local support. The total given in the district was \$1,798, not including pledges on new buildings. A new spirit is evident in our church life. The members are more willing to be led by the native leaders and realize that they ought to do more for self-support.

Our needs? A foreign woman to give her whole time to evangelism for women; and when she comes she should not be turned over to the educational department to manage a girls' school. We must have women to work among women. If the mother is not won for Christ all our gains in the home are insecure. Next, a church plant worthy of us. Our church is the only one of our institutions using dirt floors and whitewashed walls. When the time comes to build, the church will want to help provide the money. In our social service work, 4 health and 6 educational lectures have averaged an attendance of 400. Three English classes have had an enrolment of 28. The reading room has had a total attendance of 20,000. An inquirers' class has had 18 in attendance. All the expenses at the Guild save \$120 were raised by the Chinese secretary from Chinese. The amount was \$810. Mr. Liu, Chinese secretary, has ren-

dered invaluable service, not only in the church but in the Mission as a middle man in property disputes. The Mission has by resolution approved of the institutional or social service work in connection with the local churches.—*Louis H. Randle.*

YACHOW, SZECHUAN PROVINCE

The work shows neither great advance nor disastrous retreat. We have actively pushed work in five outstations and begun it in two more. We wish we could go forward in all the 17 places where we have chapels or a fair constituency, but fear intermittent work would do harm rather than good. "Lord, send us men." Work here has assumed a new aspect for me since Mr. Wood came. The "Y" and three outstations he took over from me are now going concerns. The near approach of Miss Brodbeck's furlough calls attention to the big work she has been doing among the women and children. Her absence will be keenly felt. Great help and inspiration came from the meetings which Mr. Openshaw and Pastor Kan held here last spring. The way the foreigners are helping in Sunday school gives great satisfaction. Miss Therolf has done extra work in the hospital to release the head Chinese nurse for his duties as Sunday school superintendent. We have a choir now, developed by Mrs. Smith from the Middle School boys—a great help. Our local old age pension fund has increased from 56,000 to about 260,000 cash, mostly from the Chinese. This is to support widows and unemployed church members in Yachow district when age makes them dependent. We distribute rice to the city poor every year. Our famine relief work has been greatly appreciated. We are conducting three children's churches, one for the smaller children during the preaching service and two in the afternoon for street children. Shall we not all be much in prayer lest we forget the heart of our mission and its Author.—*J. C. Jensen.*

Pastoral Evangelistic Work.—My work at the church is religious education through the Sunday school, promotion of social service through committees and Young Men's Guild, overseeing church services, C. E., street chapel, etc., in Mr. Jensen's absence. I have responsibility for pastoral relations in the Girls' School, hospital and three outstations. I have also been director of the Young Men's Civic Guild and had Christian contact work in the government Normal School for Men. The friendly attitude and assistance of officials and educators in the city have helped much. Three lectures given in the Normal School, which presented a Christian principle so labeled, were printed in full in the annual publication of the School and circulated throughout the 27 Hsiens served by the School. I was invited to speak at the graduation of the government Higher Primary School and gave my first Christian advice to a group of government schoolboys in a Confucian Temple! In the Bible School we have had weekly teachers' meetings, a review of the lesson each Sunday, and classes for inquirers, soldiers and outsiders, with personal invitations to students in the "Y" and in their schools, and the following up of former hospital patients and signed-up persons. One month of four Sundays saw a total attendance of 1,580. In the hospital we have a full-time Chinese evangelist. I have one chapel a week and personal conferences in which 15 have showed a hearty response to the gospel. In hospital and school we try to link up the converts to the church. As a result of special evangelistic meetings in April 178 signed slips. Inquirers' classes were held for three weeks before Christmas. Great precaution was taken in admitting people to church membership. Of 18 received 2 were government school teachers. Twenty church members were directed in a social survey of the city, thus discovering the city needs for themselves. This will form the basis for social service in the church and Y. M. C. A. this next year. This will make the church a more effective factor in the city life. The civic approval of our betterment work is most gratifying.—*Chester F. Wood.*

Yachow Kindergarten.—This first opened a year ago in the women's building on the church compound. Miss Roeder allowed me Mrs. Ngan, Girls' School matron, and a trained

teacher an hour a day for story-telling. The first term we had 18 children, all from well-to-do families. At first the Chinese thought a school where the children seemed merely to play a queer sort of a school, but as our fame became spread abroad we received many visits from the Chinese. There was the Daow Uin, the governor of this large district, whose two children attended for a while, the Hsien official, and other lesser lights, as well as the government superintendent of schools, principal of normal school, and other school heads. All seemed interested and several have sent their children to school. This second term we have had 21 pupils. Mrs. Ngan still assists in finding dirt behind ears when the children have the daily scrub-up. And Miss Roeder and I together have hired Miss Lih, a last year's higher primary graduate, who helps daily in preparation of material and at school. We feel the work is important. I hope that here in Yachow, because of the Kindergarten, many little ones may be gradually brought into the kingdom of Heaven, who as they grow older in our schools may become real strength to our church.—Mrs. C. F. Wood.

KIATING, WEST CHINA

The beginning of 1923 found us busy with preparations for the West China Chinese and foreign annual conferences to be held in Kiating for the first time in nine years. The Chinese convention marked a great advance in two respects: the ordaining of our first Chinese pastor, and the founding of the West China Baptist Home Mission Society. The foreign conference was the first delegated conference held by the Mission and was a great success. Sessions all day and late into the night for nine days, with everybody eating together in our home where the sessions were held, enabled us to accomplish the maximum of work in the minimum of time.

The spring Bible classes began as soon as the annual conferences closed, Mr. Yu teaching inquirers and I the Christians,

lasting all spring and stopping only with the closing of the schools and the hottest part of the summer. At Easter time, which coincides with the Chinese "Chin Ming" festival, the season for visiting the graves, we celebrated with a visit to our Kiating Baptist cemetery about two miles to the west for a special memorial service, which was attended by a large number of our people. Flowers were scattered on the graves before we returned.

The fall's work has proved encouraging in spite of the shortness of workers. As a result of our union evangelistic campaign 30 regular inquirers have been coming steadily studying twice a week. In the spring I baptized a promising young man who has been a Christian for years, and teaching in our schools, but unwilling to take a definite stand and join the church until he was sure. When he did so, it was with a determination to preach, and he is now at the University studying in preparation, and we hope will prove a valuable and useful addition to our very inadequate preaching staff eventually. In the outstations of Hungya and Kiakiang Mr. Bradshaw baptized 5 men and one woman, making a total of 7 baptisms in our district. This has been a great year for tract distribution. A total of 30,000 tracts were given away, systematically distributed in homes and shops and at the entrance of our church, and during the evangelistic campaign. Christian calendars were given shopkeepers and homes in our district of the city at the close of the year, with printed invitations to come to our church and reading room.

The reading room and night school were maintained, the former with a large increase in attendance. Every night of the week and Sunday finds something going on at the church, and a bright light shines out into the dark street every evening. A total of 31,500 people used the reading room; 20 to 30 young men who have to work daytime attended the night school and 15 took the exams and passed at the close.—A. G. Adams.



How Thien Chhu Came by His Strange Name

BY MRS. ARTHUR S. ADAMS OF SWATOW, SOUTH CHINA

FAR across the seas is a country called China, and in that land are very many girls and boys, just as we have here, with this difference; that in some places little boys are very much loved and cared for, while the baby girls are often not wanted and sometimes they are sold or given away to other people, and that is not a bit the way we treat our little girls, is it? But "All the World loves a baby" and the Chinese are exceedingly fond of children.

There was one young couple, however, who were very sad because they had no children. Several babies came to their home, but each one became ill and died. They then resolved to buy a baby if they could find any one willing to part with one. This they did, and for about a year all went along very happily until this child also was sick and died.

Now the father loved God, but the mother did not, and she was very bitter and angry when the last little one was taken from her. She was angry with the idols and with every one whom she met. Her husband tried to talk gently and to comfort her, but she would not listen.

About that time something happened. A new family came to live in that place; they were white people from America, and they had two little fair-haired children, a boy and a girl. Everybody flocked to see them, and especially to see those blue-eyed children with "Hair like an old man," they said. (You know Chinese chil-

dren all have black hair and very dark brown eyes.) Among them came the sorrowing young mother; not once, but many times, and she was very much interested and friendly and finally, through knowing them, she came to know and love the Jesus they had come to tell about. She had leisure time, so she studied in school for about two years, and her heart was entirely changed. Everyone said, "How different she is now! So helpful and cheery and ready always with a welcome to her friends and neighbors."

Now comes the best part of my story. One day a new little baby girl came to that home. The father and mother said, "Our home is built of God. We will name our little girl 'Thien Shak,'" meaning the foundation stone of the church.

The baby girl grew strong and well and they were very happy for two years, when a greater joy was theirs, for a little baby boy was born to them. He was named "Thien Chhu," a pillar of the church, for said his father, "God has blessed me very greatly, and I want my son to be for the uplift of His church in this place." Later, another baby boy was named "Thien Liong," a beam across the Church of God, and later still, another boy, who was named "Thien Tung," the roof of the church.

Now there is one last little boy and what shall he be named? I heard one small child say, "a steeple of the church." Then he must be named "Thien Ting."

Pleasant Hours With Mission Study Books on China

HAVING spent many pleasant hours with the various books that have been prepared for use in the mission study classes on China, and also for the reading contests, it is only fair to say that on the whole they reflect great credit on the authors and publishers. The Missionary Education Movement secured variety, for there is a wide range between the books by Mr. Porter, Mr. Hutchinson and Mr. Mathews. A volume intended more especially for women's use in their programs and by the World Wide Guild girls is Mrs. Gamewell's story of the development of missionary work entitled *Ming-Kwong, City of the Morning Light*, published by the Central Committee on the United Study of Foreign Missions. Mrs. Montgomery has reviewed this and other volumes. Then we have from England two valuable additions in Mr. Kyte's *In China Now* and Miss Johnston's *China and Her Peoples*, both admirable in style and treatment. Surely our people have every inducement to learn about China, and China is a most important place on the world's map today. I have been much impressed with the excellence of these books. They nearly all possess in high degree the quality of readability and of human interest. No one can say that missionary books are dull reading after a fair examination of the list. Our own Department of Missionary Education furnishes information concerning Baptist missions in China, with all kinds of graded helps. It leaves nothing undone to make mission study interesting and inspiring. The reviews follow.

"CHINA'S CHALLENGE TO CHRISTIANITY"

This volume by Lucius C. Porter, now head of the Department of Chinese in Columbia, who was born in China and was formerly Dean of Arts and Sciences in Peking University, is one of the adult textbooks published by the Missionary Education Movement for this year's mission study classes on China. It is adapted to advanced students, who already have knowledge of the work accomplished by Christian missionaries for a century past, and who wish to go at length into the history, religions and principles which underly the present conditions. These conditions are set forth in a scholarly way. The picture of the feeling of a cultured, intelligent and patriotic Chinese about the West, and the relations of his people to it, is calculated to give a serious American prolonged reflection, and ought to do much good. The student movement and the development of national spirit that has led to the present ideal of a Chinese Christian Church are fully dealt with, together with the industrial and social situation and the newer forms of mission work such as the agricultural and vocational. The serious omission of the book for the average class is that it gives no idea of the wonderful record made by the great body of missionaries who have established the foreign mission work, and so entrenched it that all China feels and acknowledges its power for good—the work without which indeed there would be no Christian story of China to write, no Chinese Christian Churches to debate about, and no pervasive Christian influence to note in the life of the nation. Classes using this volume should have Hutchinson's *China's Real Revolution* or Kyte's *In China Now* to supplement it with missionary facts and inspiration.

A DELIGHTFUL STUDY BOOK

China's Real Revolution, by Paul Hutchinson, is a model reading book. When you start in you can hardly help going on, so attractive is the style and so lively the presentation of fact. By sketches of recent movements among the students and the women, in the homes, factories and churches, the reader learns what China's *real* revolution is, and how different from the ordinary idea. The author has the faculty of entertaining while instructing. "If Marco Polo Should Come Back"—that at once introduces the element of romance and affords

chance for most vivid contrasts. The other chapter headings are indicative: *Saved by Its Students*, *A Land of Fermenting Minds*, "Prove All Things," *China's New Women*, *Beneath the Smokestacks*, *The Struggle for Faith*, and *America and China's Revolution*.

The changes that are going on, Mr. Hutchinson finds, are not all on the surface, but deep down at the heart of China's life. In that lies the promise of ultimate salvation. "China has a great future. She will play her part manfully in the brotherhood of peoples. And she will do so because, even in this hour of confusion, at the center of her life there are preparing changes that will fit her for the new day." What are these changes? In the Student Movement of 1919 is to be found one of them. The significance of this Movement and of the awakening of young China is made clear. It was the beginning of a new sense of nationalism, a new apprehension of what patriotism means. The successful assertion of student leadership at the critical moment in 1919 was the great justification, in the Chinese patriot's eyes, of the new type of learning that has supplanted the old. The growth of the student body in the government new model schools from 1,625,534 in 1910 to 4,500,000 in 1919 is significant. Add the half million in mission schools and you have five million Chinese receiving modern education. "And Christians can read these figures with a glow of satisfaction, for it was the Christian missionary who brought that kind of school to China!"

The story of Hu Suh, the father of the Chinese Literary Revolution, makes a remarkable character better known to Americans, and ought to stop the silly talk about racial inferiority. All it takes to stop that, indeed, is to become acquainted with a group of Chinese or Japanese students. Changed minds lie at the basis of China's revolution and hope alike. When China's illiteracy vanishes there will be some new international problems to solve. We must study this fermentation of the minds of the Chinese, not the warfare and brigandage, if we would know the China that is to be.

We cannot follow the author into the realms of social customs, womanhood, industry and religion, to note the changes taking place, but we can commend our readers to go with him. And whatever particular textbook they may have, they will do well to get this little volume for supplementary use.

The chapter on the struggle for faith is searching, especially so for the American reader. If we could realize how closely we are being watched we should doubtless be much more careful in our daily contacts. Then in the last chapter America's place and possibilities of help are pointed out. Yuan Shi-Kai said the missionaries were responsible for China's political revolution which overthrew the dynasty and set up the Republic, and in a true sense he was right. America certainly has an enormous interest in the success of the Chinese experiment. We can help by giving to the Christian enterprise in China such backing as it has never had. One fourth of the total area of China's eighteen provinces remains uncared for by any Protestant missionary or Chinese home mission agency. In medical work there is a need as great as the remarkable opening. Three things can be done in our own country: (1) Provide the best we have in the way of advanced training for Chinese leaders; (2) See that the conditions in our schools and towns do not outrage the expectations of the Chinese who come to us looking for an example of Christian civilization; and (3) Help protect China against any unrighteousness on the part of our government and commercial interests. All these are important, the second preeminently. As the author says, we must recognize that China's struggle for a better China is not an isolated struggle. The battle for a better world must be won everywhere before it can be won anywhere. Let the world rejoice because China is astir.

(Continued on page 358)



THE EDITOR'S POINT OF VIEW



A Greeting and a Hope

Our May issue was called the Milwaukee number, because in that we gave Dr. Hobson's article on the Baptists of the city and state, together with many fine illustrations. That was done in advance in order to aid in increasing the number of delegates by showing them how attractive the environment would be.

In this issue MISSIONS gives greetings to the delegates and visitors who gather for the Convention. It can wish for them and for the denomination at large no better thing than that they may be participators in a meeting which for years to come will be remembered as one of special Divine guidance and spiritual power.

There is no need in the world today comparable to the world's need of Jesus Christ and His spirit in all of its life and activities. There is no need in the churches which bear His name so great as that of the incoming and indwelling of the Holy Spirit unto service.

It is true that there are matters of great importance to be considered and acted upon, affecting the work and success of our various organizations, but the supremely important concern is so to wait upon God as to learn His will for us as a denomination and receive from Him the grace and strength to do it. Our Lord said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "These things" cover the missionary and all other denominational material needs.

If this Milwaukee Convention in the end of May, 1924, will fix its eyes on the Risen, Reigning, Redeeming Christ, see no man save "Jesus only," and take Him at His word, then it will mark not merely the termination of the period of the New World Movement, but the beginning of a new period in which, in answer to united faith and prayer and desire, a revival of religion will bring joy and strength to all our churches, and prosperity to the missionary agencies that are engaged in making Christ known in His saving power among all peoples.

It is in the hope that those who come may share in such a blessing as this that MISSIONS welcomes the Baptists to Milwaukee.



A Black Friday

Under this striking and appropriate caption the *New York Times* printed the following editorial on the Senate's inexcusable lack of diplomacy and courtesy in its treatment of Japan. The language is strong but deserved:

"The action of the United States Senate last Friday is one that has marked it this year as a day of shame and made another Black Friday. Good Friday has associations in the calendar with teachings that have identified the Western peoples as Christian nations. This has been

especially true of America in the eyes of the peoples of the East. The manner in which on this very day we have dealt with a friendly people in the East, whose commercial intercourse with the rest of the world we compelled, will discredit the name by which we are collectively known. It is not that immigration has been restricted. This could have been accomplished in a friendly way. We could do unto them as we should wish them to do unto us. Instead of that we have with a heat and haste unworthy of a just and powerful people taken summary steps to make the action as offensive as possible. Seemingly the Senate has not allowed a minute's time after passage of the act for readjustment. It has given a little time of grace to immigrants from Europe, but has added new insult and injury to the intemperate action against the Japanese by this added discrimination.

"One Easter hope is that the members of the Conference Committee will make it possible for the Department of State to confer with the Japanese Government in devising a plan under which the President may put into effect the restrictive provisions with the least possible harm to those concerned. But there is another hope stirring the minds of many. It is that the President will veto the bill which embodies this hasty and ill-tempered affront to a friendly people."



Living for Religion

One of the things that Christians in this country can do to aid in Christianizing China, according to Paul Hutchinson in his "China's Real Revolution," is to live our religion in all our relations and contacts every day in the week. Then, when Chinese students come into contact with us they would not be disillusionized regarding Christianity as they had caught a vision of it in China from the missionaries. He gives the following illustration of what has occurred, only too often as every one who has had to do with foreign students in our colleges and universities can testify:

"Too many Chinese bring to America the loftiest expectations, based largely on the character of the missionaries they have seen and accepted as typical Americans, only to find American college students trifling away their time with matters of no importance, and social customs permitted that give the lie to all our Christian pretensions. There are always about 1,500 Chinese studying in America, and it is distressing to know how many of them find their spiritual foundations undermined by these unworthy examples of what a Christian community ought to be.

"It is not long since a fine Chinese friend of mine," writes one American, "who was a radiant, enthusiastic Christian when I first knew him—his very face reflecting the joy of his life—sailed back to China to become a pro-

fessor of history in a fine new Chinese university. He had been in this country about ten years, except for a period spent in France during the war, and he was going back a cynic, with no use for Christianity, more or less scornful of high ideals, saying that the ideals of Christianity were utterly impossible and that we ought not to offer them to people. He was almost ready to argue that Christianity had not accomplished anything good for the world and was perfectly willing to tell you that China would be better off if Christianity had never gone there."

"Does there ever a Chinese enter the community in which you live? If there does, you have a responsibility toward the making of new China by giving that Chinese an object-lesson in what Christian living means. Not by preaching, but by acting, can most be done to convince these men and women who will wield large influence in the future that our Christian faith is in truth a power that will transform even as the life of their beloved China must be transformed."

It is not necessary to add anything to these words. They present a plain duty to the members of many of our churches. And not only a duty but one of the high privileges of Christian service, which is rich in its rewards. Moreover, the only way to relieve Christianity from the charges made against it by foreign students who have experienced unquestionably unchristian treatment here is to see to it, so far as we personally are concerned, that race prejudice plays no part with us in our dealing with others. The beauty of the Christian religion when it is really lived is enough. We must not forget, either, that it is not the students only, who represent brains and culture, who should be treated in the Christian way, but the laundryman and humble worker as well. Missionary work of utmost importance waits everywhere in our land today for the follower of Christ who has eyes to see and the Master's will to do.



A Blow to Christian Missions

The hasty, harsh and discourteous manner in which the Senate abrogated the "gentleman's agreement" with Japan—negotiated by President Roosevelt and successfully carried out for fifteen years—and incorporated in the immigration bill a clause excluding the Japanese, has given a hard blow to Christianity and the work of foreign missions in Japan. News comes that it has caused much embarrassment to President Shank of the Northern Baptist Convention, who with Secretary Franklin was carrying messages of fraternal greeting and good will to the Japanese people. One could scarcely expect Americans to be very popular over there just now. Whatever the subsequent adjustments and softenings may be, not soon can such a hurt be healed. And the action was so inconceivably childish and petulant for a body of grown men in high position.

Admiral Yamamoto, former premier, in a temperate statement to the Associated Press, said that he did not interpret the action as an expression of the will of the American people, but as the result of the skilful manipulation of crowd psychology. In that he is doubtless right. Then he added: "But the worst hurt was not inflicted upon Japan, but on the cause of international

peace. It will take years for Japan to forget this insult and rally again to the support of cooperative peace efforts. *No amount of Christian preaching or missionary work can convince us now that Christianity is an effective preventive of wars and racial struggles.* Japan has no remedy. The decision of Congress is unjust and the cause of humanity suffers, but we can do nothing. There is no possibility of war resulting."

These are weighty words. That there is no possibility of war is not due to the Senate of the United States. That should be remembered. Its words and action were directly provocative of the worst. It is not as an affair of politics that we consider this matter, but as one dealing with higher issues, moral and religious, issues which involve international comity and justice, peace and war, missions and the impact of Christianity itself upon a great and friendly people. It is not a question of admitting or not admitting Asiatics to this country, but of the right and righteous way of treating a neighbor nation. On this issue every Christian citizen has a duty to express his opinion, and the Senate ought to hear that expression in such fashion as would make it unlikely that such an affront could be given again to any nation. The Federation of Churches has spoken strongly but justly, and every Christian body meeting this year should do likewise. Public opinion has still to be reckoned with, even at the Capitol. It is only fair to say that Secretary Hughes sought by every means in his power to prevent this discriminatory treatment, showing how unnecessary it was to accomplish the desired end; and that President Coolidge exerted all his power to secure an adjustment that would make future amicable relations possible.



Missions for July

MISSIONS for July will be an issue of extraordinary size and interest. By a mutually advantageous arrangement, we are to publish the Concreted Budgets of the organizations united in the Board of Missionary Cooperation. This means that the work of the national missionary societies, the state conventions and city mission societies, the educational and ministerial aid organizations, will be presented and illustrated, in such wise as to show the givers how their money is to be used in the coming year, which will see the Board of Missionary Cooperation take the place of the General Board of Promotion that has for the past five years directed the New World Movement. The issue will consist of 112 pages, fully illustrated, and will equal in matter an ordinary book of 450 pages. Eighty pages will be devoted to the budget section, which is entitled "Into All the World." The remainder will contain the report of the Milwaukee Convention and other matters belonging to the regular departments of the magazine.

This issue will be one of great importance. It cannot fail to exert a strong influence upon the opening work of the year, and it will be in the hands of our readers in time for consideration before the vacation season fairly sets in. It will be useful for reference for a long time, and as all fields are covered, we shall not need to give the customary full synopses of the annual reports so far as field work is concerned. We hope our friends will see that this issue is in the hands of many who are not now subscribers, but who ought to be on our list.

NOTE AND COMMENT

¶ Estimating recently the amount of reading matter that is received by our readers for only one dollar a year, the following figures seemed interesting. During the New World Movement, for example, there were 55 issues of *MISSIONS*, or a total of 3,520 pages of our large size. Each page is equivalent in amount of reading matter to 4 pages of an ordinary 300 words to a page book. This means that in the five years, at a cost of \$5, our readers have received a missionary library of 56 handsomely printed, illustrated volumes of 250 pages each, full of the life stories, too, that are far more romantic than common romance. These 14,000 pages carried an immense amount of vital information concerning home and foreign missions into from 60,000 to 70,000 homes, to mission fields, to subscribers in all lands and denominations. Something of a record, isn't it?

¶ Our readers should not forget that the Life of William Carey, which is being so fully reviewed by the Editor, is published in this country by the George H. Doran Company. It should have a large sale. We have had notes from many friends and readers that they have been so interested in the reviews that they must own the book. That is the result intended. This is the life of Carey and will remain so. Put it in the missionary library at once.

¶ When the Baptist forces gather at Milwaukee, we hope they will be greeted by something which the leaders feared could not be done in time, but was, owing to some strenuous and overtime work on the part of all concerned—editors, engravers, compositors, proof-readers, paper-makers, pressmen, binders, and a whole printing establishment placed at the service of the denomination. This is all we intend to say about it at the moment, which is to leave you guessing. When you come to know the facts, you will agree that it was a great piece of work, needing to be done, well done, and worthy of the cause.

¶ As we plan to make this June issue helpful to mission study classes which take up the foreign study subject, China, so in the September issue we shall give special attention to the home mission topic, Race Relations, presenting the supplementary material that will be useful to those who are teaching the textbooks. One does not need to have read Dr. Speer's new book on this subject to promise a rich study season to those who take it up. He touches nothing that he does not adorn, for he knows his subject and he knows how to write English undefiled.

¶ According to the report on the annual religious census, compiled by the *Christian Herald*, the religious bodies in the United States showed an increase of 680,015 in membership at the close of 1923 over the total for the year 1922. Baptists were listed as third in a total membership of 8,237,021 and an increase of 192,520 in membership for the year.

¶ As *MISSIONS* goes to press the total receipts on the New World Movement have not been received in the New York office from all the states. On the basis of cash received and telegraphic reports from other states, it would appear that the total income for the year closing as of April 30, 1924, would aggregate \$8,650,000, or approximately \$300,000 in excess of the income for 1922-23.

¶ Out of funds contributed through the American Red Cross for Japanese relief, the Japanese Government will erect a permanent memorial hospital as a tribute to American generosity in Japan's hour of distress.

¶ The Episcopalians are mourning the death of the Right Reverend Alexander C. Garrett, D.D., presiding Bishop of the Episcopal Church in America. At the time of his death, February 18, he was 91 years of age, very feeble and totally blind. At the General Convention of the Church at New Orleans in 1925, the seniority system is to be abandoned and the presiding bishop of the church is to be elected by the General Convention. The change is made because under the former system the office devolved upon men of too great age.

¶ A long distance broadcasting record is reported from the Hudson Stuck Memorial Hospital of the Episcopal Mission at Fort Yukon, Alaska, where one of the programs broadcasted from New York City was distinctly heard. This station is north of the Arctic Circle and the hospital in this isolated region is rejoicing in the possession of a radio outfit, which friends of the medical missionary made possible. This might well lead some generous Baptist to think of some of our own isolated missionaries on the foreign field.

China Mission Notes

Back in 1839 the Baptist Foreign Mission Society passed the following: "Resolved, That it is expedient to commence a mission in China as soon as God's providence shall put the facilities for doing so within our reach."

China at that time was a closed empire and the missionaries had to work for the Chinese in Siam and in Hongkong which was an open port.

Ningpo was the first Baptist station established on the mainland of China. In 1843 Dr. D. J. MacGowan entered this city and finally, after many hardships, won the favor of the people through his medical work.

Today 150 Northern Baptist missionaries are conducting work in three missions, located in the southern, eastern and western sections of China. There are 181 Baptist churches with over 10,000 members, and 305 schools, ranging from kindergarten to college and seminary, are giving instruction to 15,546 pupils. More than 1,000 native workers assist the missionaries, and over 14,000 boys and girls attend the Baptist Sunday schools.

The East China Mission has its field of activity entirely in the provinces of Chekiang and Kiangsu. Chekiang is considered the wealthiest province of China but Kiangsu as a whole is rather barren. In this great field 61 Baptist missionaries are working. They are located in two large cities, besides Shanghai and Nanking, and three smaller ones.

In Ningpo, where medical work proved the opening wedge for the teachings of Christ, over 11,000 people were treated in the hospital last year. This hospital is now entirely self-supporting except for the salaries of the missionary doctors.

The peak of the Baptist educational system in East China is Shanghai Baptist College where Northern Baptists cooperate with Southern Baptists in the work of high school, college and theological seminary grades.

Each of the five Baptist mission stations is at least 100 miles distant from its nearest neighbor in West China.

Northern Baptists cooperate with five other mission boards in West China Union University, which is the only institution in Central Asia prepared to give college and graduate work. It is a high grade institution.

The South China Mission celebrated its sixtieth anniversary in 1920. In the eyes of the Chinese this marked a real epoch. The work has had a remarkable development through the years. When missionaries first started it the people were openly hostile and refused to listen to the gospel message. Today there are open doors everywhere—doors which sometimes have to be shut by the missionaries themselves because of lack of money and workers.

Highways to the Friendly Heart

BY COE HAYNE

III. LA VENDETTA: "WHEN HE SHALL BE AS I AM."



WORD that Francesco had aligned himself with the Christian forces at the Italian mission in Haverhill spread rapidly among Francesco's relatives and old-country acquaintances in America. One day Francesco called at the home of a cousin who had refused all invitations to go to the mission and had used every means at his disposal to prevent Francesco from associating with Alfredo Barone. Francesco desired to retain this older man's friendship and regard. Francesco knew that word of his rejection of the formal faith of his parents had reached his cousin.

"Is it true that you have been baptized into the church of these Baptists?" asked the cousin.

"Yes," responded Francesco.

The other man lost his temper, drew back his fist and struck the boy a powerful blow in the face. Francesco fell bleeding from mouth and nose. As he lay on the floor in a welter of blood his spirit rose above his humiliation; words flashed to his mind which he did not utter; they defined his future attitude toward his persecutor.

"I will have revenge," he repeated to himself. "I will have my revenge when he shall be as I am."

In due time the man, who thought it expedient to chastise a boy because his religious opinions and alliances differed from his own, was led to attend Barone's meetings. He heard the gospel of Jesus preached; he became a New Testament Christian, and later under appointment by the American Baptist Home Mission Society became a minister of Christ among members of his own race in America.

In the meantime many letters passed between Francesco and his father, the son ever declaring an undying affection for the unfortunate ex-soldier of Italy, the father protesting continually against what he termed Francesco's unfilial behavior, yet depending for the support of his family more and more upon the regular remittances from his son in America. With Liberatore in San Sossio were three sons and three daughters, the oldest a girl fifteen years of age; the youngest a boy of eight.

At length the father yielded to Francesco's entreaties to come to America and spend the remaining years of his life with his sons and daughters, Francesco promising to support a home for all of them. At this time Francesco was twenty-one years of age and still employed in the shoe factory, doing piece work, where he had secured a job soon after his arrival in America. His work had always met with the approval of his foremen. His desire to earn a large wage to meet family necessities was matched by his thoroughness as a craftsman. He had been advanced to one position after another until at the time he sent for his father and his brothers and sisters he was in charge of one of the machines.

Considerable difficulty was experienced by Liberatore in obtaining his passports. The deputy-prefect was quite indifferent to the ex-soldier's repeated requests for certain signed papers until Francesco wrote to a promi-

nent member of his mother's family, stating that he would arrive in San Sossio as soon as he could obtain passage if after fifteen days from the receipt of his letter he did not hear from San Sossio that his father was permitted to leave Italy. The letter doubtless produced some effect, for very shortly after its contents had been duly noted, the deputy-prefect was quite ready to sign the necessary papers. Liberatore obtained his passports and left Italy with six children to join his son in Haverhill.

For two years Francesco had been keeping house with three other boys on a cooperative plan. When he received news that his father would arrive with his brothers and sisters he located a small house which he rented as his own separate establishment—a place that was to be home. He began fitting it up with such furniture as he could afford to buy. In order that he might not lose a day's wages, he sent a friend with \$50 to New York City to vouch for the newcomers and act as their guide to Haverhill. The friend, who was quite illiterate, failed in his mission, and Liberatore, from Ellis Island, wired Francesco that he was being detained and would he please come with money at once.

Francesco's first view of his father was through bars



REV. AND MRS. FRANCESCO SANNELLA WITH THEIR CHILDREN,
LEE GEORGE AND FRANCIS MIZI

that prevented him from rushing to embrace him. The old soldier in rags was a pitiable figure; his children were a sorry-looking lot. Francesco assured the government officials that he was able to provide for a family; he answered all questions. Then occurred a happy reunion. The trip to Haverhill was begun after Francesco had invested eighty dollars in new clothing for his loved ones.

Liberatore was the first to broach the religious question. A conversation was begun by father and son on the night boat bound for New England. Francesco will never forget that night's vigil spent with his father, the open Bible between them. Liberatore again and again asked the young man how he could find it in his heart to

forsake his father. As Francesco recalls the interview, the following is the substance of his answer:

"My physical body is yours. I am your son. But I have another Father to whom I must give an account of my soul. I can give spiritual allegiance to Him without lessening my affection for you."

Real home life began, and Francesco resolved that he would not impose his religious views upon his father, who was wholly dependent upon him for his own and for his children's physical needs. But he did not lessen in any degree his activities in connection with the Italian mission.

Barone was no longer in Haverhill and the mission work was carried forward, was actually saved, by the eight young Italian converts who, in the beginning, had com-



FRANCESCO SANNELLA AND HIS BROTHERS, FOR WHOSE EDUCATION HE PROVIDED

posed the gang whose purpose it was to confound Barone in his presentation of the gospel. Francesco was the leading spirit in this gospel team of eight and did much of the public speaking.

At about the time of the arrival of Liberatore it became the custom of the eight to meet half an hour before service Sunday afternoon in Francesco's home for prayer and the singing of hymns. They called it a "preparation service."

Liberatore and the six children at first remained in another room while the cottage prayer meeting was in progress, with the intervening door tightly closed. But on a certain Sunday afternoon Francesco saw the door slightly ajar. Little noses were thrust through the crack. Francesco attempted to close the door so that his father might not be disturbed, when his parent surprised him by requesting that the door be left open. Soon thereafter he discovered his father reading the Bible and learned that Liberatore had been doing this for some time in secret. Liberatore had many questions to ask about the Bible. He had happened upon the Songs of Solomon.

"Is this the literature you have been reading?" Liberatore wanted to know. "It is such a reproach!"

Francesco had no treatise interpretative of the Songs of Solomon to give his father, but in his own way endeavored to point out the spiritual values of that matchless poem. He begged his father to continue faithfully the reading of the Scriptures. Soon thereafter the father gave his permission to Francesco's three brothers and three sisters to attend the Italian Baptist mission.

One Sunday evening after supper the old ex-soldier expressed a desire to walk with Francesco. The two strolled slowly from one street to another until Francesco paused in front of an old building that had housed a poolroom for many years; it was now a mission.

"This is the place where I preach tonight," said Francesco.

"What, can you preach?" queried Liberatore, curiously.

"Yes, the meeting will begin very soon," replied the youth. "Pastor C.'s people are helping."

Liberatore started to move on.

"I am sorry," said Francesco, "but I must leave you here." Liberatore hesitated, saying he did not wish to go home alone. People began to arrive for the service; then Liberatore entered with Francesco and took a seat in the first row. There was much singing; a prayer; then Francesco preached. It was a supreme occasion for the youthful evangelist.

At the close of the sermon Liberatore stood up and faced the audience. He tried to speak but could not. He knelt.

"Thank God!" Liberatore lifted both hands. "He has given me a son. I thank my son. He has shown me my Saviour."

Liberatore's faith was quickly tested. A delegation of friends and relatives came to Haverhill from Boston with the purpose of urging Liberatore to turn Francesco aside from the new way which he had chosen as a disciple of Christ. They came only to find Liberatore an apostle.

After living seven months in America, Liberatore came to the hour when he knew that the end of his earthly career was near. He called all of his children to his bedside and, placing his hand upon the head of each boy and girl, uttered a blessing for each. Francesco was last.

"When I came to America," said Liberatore, "I hoped to enjoy several more years of life. But I am happy to go to live with my Saviour."

Again the ex-soldier repeated the thought which he had expressed at his conversion.

"I thank God for you, my son. Thank you for my Saviour. I will wait for you there."

Liberatore motioned him toward the others.

"From now on you are their father," he told Francesco, and then gave a very special command with regard to the welfare of the youngest child, the boy entering his ninth year.

The Italian people came to the funeral which Francesco conducted, Pastor C. being there to help as he could. The boy presented to the people the faith of his father.

That night in the little home an Italian boy faced a difficult future bravely when he took up his duties as "father." He made a promise to his brothers and sisters that night which he has kept.

"My life will be spent in giving you an education."

Every child remained at school while Francesco kept at his work in the shoe factory. At night Francesco studied English under the tutorship of the superintendent of the public schools of Haverhill, the young Italian in turn teaching his instructor the Italian language. He kept on with his Bible study, mailing his lessons to his good friend, Alfredo Barone. He also carried on the work at the mission. Two years passed.

How two English-speaking Baptist pastors in Haverhill assisted Francesco to obtain a higher education, his courses of study pursued in schools in Boston and Springfield, Mass., need not be recorded here. In America opportunities come to boys and girls with stout hearts and high purpose. Furthermore Francesco had been a saver of money as well as a hard worker.

Francesco has endeavored to meet every family requirement implied in his father's request that he should be a father to the brood left in his charge. Three brothers and three sisters owe their education to him. Two of the brothers are physicians; the third a lawyer; the three sisters are married and happily situated in life; and Francesco himself completed his education in the University of Oregon and received the degree of Bachelor of Law from that school.

After several years' service as a missionary, first under appointment by the Publication Society and then under the Home Mission Society, Francesco made application to the latter Society for a year's leave in order to engage in the wholesale candy business with his brother-in-law in Boston.

Francesco had contracted some debts during that long campaign to obtain an education for himself and his brothers and sisters. He wanted to liquidate. His in-

come during that year's leave was four times the amount of his salary as a missionary. He paid his debts. In 1923 he applied for reappointment under the Home Mission Society. His income for 1923 would have exceeded that of the preceding year. His desire is for other riches. Today he is in charge of the Italian work in one of our great commonwealths where the living conditions of his people are unfavorable.

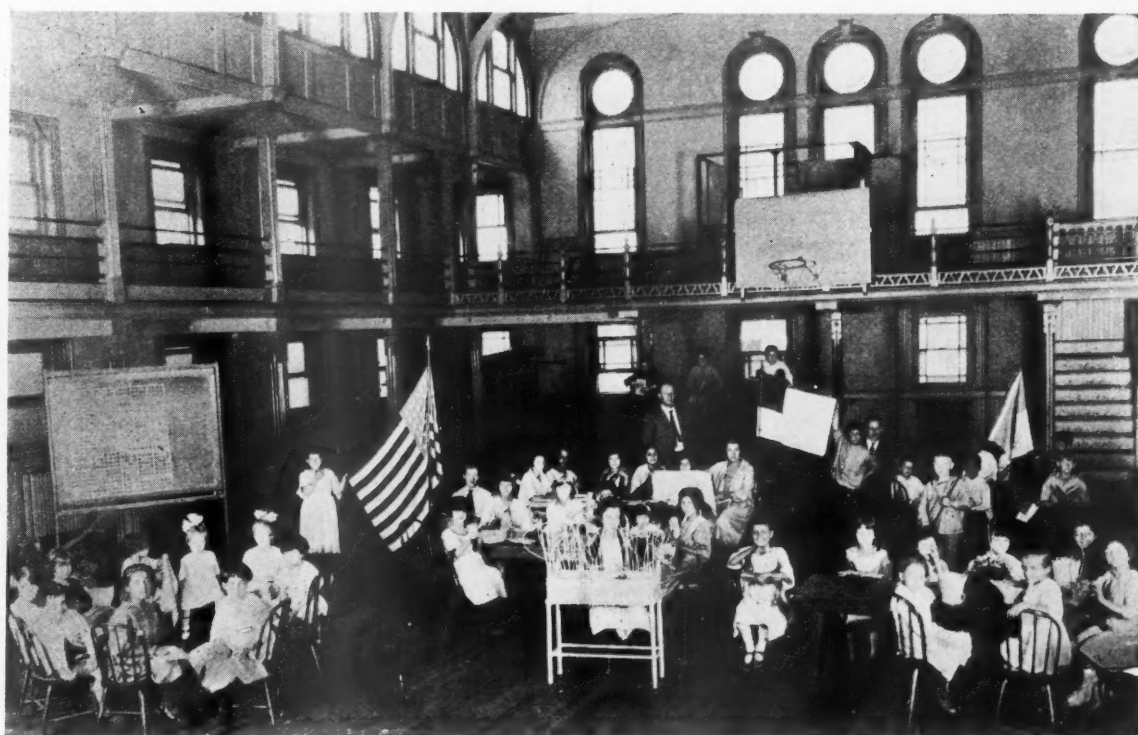
When asked why he gave up a lucrative business to resume his work as a missionary Francesco has one reply: "All that I am, all good things that have come to me in this life, I owe to home missions."

The years of earnest hopes and purposeful strivings are bringing their rewards. Francesco has believed in patience and love and the ultimate triumph of justice and righteousness. In his pursuit of truth he has developed a ruggedness of character that has brought him unspoiled through many dour adventures in democracy. He believes in America. He believes in his Christian American friends who know his strength and his weakness. He knows why he desires to spend all the days of his life in America, working for America—his America!—in the name of Jesus his Saviour.

"A me la vendetta." (Romans 12:19.)

THE END

(The reader should realize that the Francesco Sannella, whose story from boyhood is told by Coe Hayne in the chapters which are concluded above, is the same Rev. Francesco Sannella who on the next page tells in brief and self-obliterating way of the great Italian work in New Haven of which he is the head and inspiring spirit.—Ed.)



CHILDREN IN SCHOOL SESSION IN THE GYMNASIUM OF DAVENPORT HOUSE, NEW HAVEN, THE CHRISTIAN CENTER OF OUR BAPTIST WORK AMONG THE ITALIANS

Baptist Work Among Italians in New Haven

BY REV. FRANCESCO SANNELLA, LL.B.

THE Italian Baptist work in New Haven started on July 14, 1895. Among the promoters and upkeepers of this work names like Pierce N. Welch, Julius Twiss, Dr. E. J. Walker, Charles P. Walker, Prof. McIntosh of Yale University and James B. Thwing stand out among many others by reason of their enthusiasm and generous donations of time and talent to bring about the results for which we are working. Dr. C. M. Parker is the present chairman of the committee for the church work, and Dr. A. DeCilla is moderator. The missionaries who have served during these years are Revs. P. DeCarlo, M. Mazzucca, A. DiDomenica, A. Pasciuta, G. Basile, Joseph Paladino, and the present pastor, Francesco Sannella.

In 1921 the New Haven Union, the Home Mission Society and the Connecticut Baptist Convention joined in securing the Davenport property located on Green Street. This property, purchased from the First Ecclesiastical Society of New Haven, consists of a church edifice seating 725, a parish house of 12 rooms, a gymnasium 45x68 feet with a gallery on two sides, and a five-room house, all constructed in the most substantial



FIRST ITALIAN BAPTIST CHURCH AND DAVENPORT HOUSE

manner. Through the efforts of the Woman's Home Mission Society a cozy six-room apartment has been fitted up on the top floor of the parish house for the workers of the social center. There is also a good sized yard with athletic apparatus and showers for the use of the children in the summer months.

The present physical director, Mr. J. Ray, and a staff of six workers are conducting different clubs among boys and girls. There are baseball and basketball teams for the boys, and basketry, a little mothers' club and basketball teams for the girls. There is a dramatic club composed of members of both sexes and woodwork and sewing classes for children. A successful Daily Vacation School is conducted every year, with picnics and outside sports. The church work is conducted by the present pastor, and Misses Kurtz and Peakes are helping him in their spare time. The church is fortunate in having an efficient number of volunteer teachers and workers, among whom are Misses Stoddard, Wing and Boyd, Mrs.

Futch and Mrs. Johnstone for the Church School, other special classes of study and the World Wide Guild.

During the period of its foundation the church has received 205 members by baptism and otherwise. At present there are 60 resident members; others are scattered throughout the homeland and abroad. A few years ago some members of this church went back to Italy and, with their missionary zeal and American ideals acquired here, they founded at Schiavi D'Abbruzzo, their home town, a flourishing church.

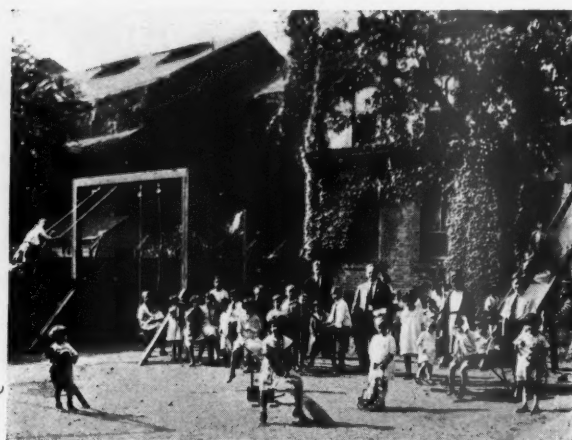
The work at New Haven extends beyond the borders of the city. The church has given four young men to



SHOWER BATHS, DAVENPORT HOUSE

the ministry, one of whom is teaching in the Italian branch of Colgate Seminary.

During 1923, 35 members contributed \$1,185.77 toward the partial support of the church, or \$34.88 per capita. Mr. G. E. Cestaro, superintendent of the church



PLAY GROUND, DAVENPORT HOUSE

school, has mustered every child to contribute, and for years the school has been self-supporting. The Women's Auxiliary Board for Davenport House has helped generously to carry on the entire program. Through the gift of Mrs. Lounsbury the church is equipped with a press which serves to print the church paper "Il Faro" (The Beacon), and tracts for evangelistic campaigns.



THE BAPTIST WORK AMONG ITALIANS IN NEW HAVEN. TOP—AN OPEN AIR MEETING IN FRONT OF THE DAVENPORT HOUSE NEIGHBORHOOD CENTER, PASTOR SANNELLA STANDING AT RIGHT. CENTER—A PLAYGROUND OUTING. BOTTOM—THE PASTOR (4) AND MRS. SANNELLA (1), WITH VOLUNTEER TEACHERS AND WORKERS

A Life of William Carey by His Great-Grandson*

"Expect Great Things from God—Attempt Great Things for God"

A REVIEW BY HOWARD B. GROSE

VIII



THE call of God came to Northamptonshire Baptists at Clipstone in 1791, at the Association's Easter gathering in the meeting house on the hill. Sutcliff and Fuller preached on "jealousy for God," and "the disaster of delay." Then Carey entreated for action. He struck the heated iron. He called impression to expression, sentiment to service. He besought them on Christ's behalf to become His world ambassadors, and dare an overseas' mission. But the prudent who counselled non-committal prevailed, and not even the two preachers stood with him. They drew back from this drastic application of their own urgings, as often happens. They only advised the speedy publication of Carey's pamphlet.

The next month came Carey's induction as pastor at Leicester. At the close of the public day, by request Carey read to a little group what he had written of the *Enquiry*. His chances had been more limited than his brethren's, yet here he led them up the heights to show them all the kingdoms of the world and what might be their glory if they would only dare to win them for their crucified, crowned Lord. He tracked for them God's missionary path through biblical and wider history, and bade them hear the call of their dying century and of their ever-living Lord. His best reading and thinking for eight years was hived in this "piece," as he called it. The *Enquiry* is argument, review, survey, challenge and program. The volume gives a fine synopsis of it. Never before nor since has the missionary enterprise had such a complete, comprehensive and challenging presentation. His business program was sound and heroic. "His clubbing together of the home ministry, home missions, and overseas' missions as one enterprise, with one inclusive fund, was as right as it was novel and daring. The term 'foreign missions' he never uses. All, whether at home or abroad, were one."

Then came the "deathless sermon" at Nottingham. The meeting place was the town's one Baptist Chapel, in Friar Lane; a simple white building, seating not more than 230. Tuesday evening Ryland was made moderator a second time, and the church letters were read. Wednesday morning they met, by wise wont, at 6 o'clock for prayer, and at 10 for the first preaching, with Carey in the pulpit. Isaiah 54 was his Scripture. With Isaiah's faith his soul was all aglow. When he made verses 3 and 4 his message, his intimates knew that into that hour the passion of eight years was to be poured. He rang the great challenge out, "Enlarge the place of thy tent . . . lengthen thy cords and strengthen thy stakes . . . fear not." "In all the Book was no apter nor more inspiring missionary message; yet it had lain in the grave of the unrealized or forgotten till it woke for Carey, and held him with its risen power. Isaiah had been for years to him the regal prophet. Now of his

words he lit a beacon that was to blaze forevermore. Dr. Clifford has called it 'a burning bush of missionary revelation.'" He packed his message into two brief bid-dings—two plain, quotable watchwords: "*Expect great things from God; attempt great things for God.*"

Their homely brevity, says his biographer, was an unorthodox audacity, in contrast to the long-headed many-jointed sermons of the period, and in particular of Association sermons. He dared to be simple. He led them back to Galilee's mountain of the forgotten commission and laid its obligation on their consciences and hearts. He closed with no rhetoric. He bade them pledge themselves there and then and plunge, dally and disobey no more.

But again the cause trembled in the balance. The old feelings of doubt and hesitation predominated, and they were about to separate without any decisive result. Carey was in an agony of distress. Here is a historic picture: "Turning to Fuller, that 'square-built athlete,' as Brock termed him, that 'athlete alike of body and of mind,' that 'man with so large a quantity of being,' and gripping his arm, he cried, 'Is there nothing again going to be done, sir?' This was a creative moment in the history of Christ's Kingdom. Deep called unto deep. Fuller trembled an instant under that importunity, gesture, and heartbreak, and then his soul was stabbed awake, and the Holy Ghost flooded his spirit. *He* also heard 'God's sigh in the heart of the world.' Often had he sympathized with Carey's propaganda, though too timorous for committal. Now he became convert and comrade, the first of Carey's captives, the first of Christ's new 'expectant attempters.' He crossed his Rubicon. He put both hands to the plough, nor ever thence looked back. He stood from that instant as Caleb with Joshua. They were two men with one soul. 'No precipice is too steep for two,' sings Ibsen. When Fuller threw his inspired strength into the Cause with Carey, things changed, men yielded. Carey alone, the hare-brained enthusiast, the man with the bee in his bonnet, they could elude; not Fuller and Carey. When Fuller pleaded for the reopening of the shelved business, they could not refuse him. His face was like Rab's, as Brown once himself felt, 'a sort of thunder asleep, not to be trifled with.' He took the kingdom by violence. Under his insistence, even at that twelfth hour, they repented and turned towards the light. Before they dispersed that Thursday noon, Carey saw this passed, on Fuller's proposition:

"Resolved, that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathen."

It sounds little, but it registered a change. It reopened the shut door. The pamphlet was to be followed by a plan. Out of it came the Baptist Missionary Society, the first voluntary association of private individuals for missionary purposes in modern times. The Society's

*Published by the George H. Doran Co.; \$3.50.

birth took place at Kettering, October 2, 1792. The delegates were still timorous and unconvinced. But the faith of five men—Carey, Fuller, Pearce, Ryland and Sutcliff—hazarded the venture. The overwhelming majority of the British churches knew nothing of their purpose. There was at the time no Baptist union, only disorganization. Yet they passed this resolution:

"Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey's *Enquiry*, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen."

They fixed half a guinea as the minimum subscription for membership, and each set down what he would subscribe, the total pledges on the spot amounting to £13, 2s. 6d., plus the proceeds of Carey's *Enquiry*, from sales of which that day at Kettering £1 came in. The papers were collected in Fuller's snuff-box, which tells something of the customs of the time. The leaders were comparatively young men—Ryland 39, Sutcliff 40, Fuller 38, Carey 31, Pearce 26. Young men caught the vision and took the plunge.

IX

Now the test was to come home to Carey. The author recounts the strange story of John Thomas, who had become a missionary to Bengal and now called for an assistant. Too little was known of him, but it all seemed providential to Carey, and when Thomas declared that living was unbelievably cheap in India, so that missionaries could support themselves, then Carey volunteered, for he could offer with clear conscience. "Thomas sprang to his feet and fell on Carey's neck in tearful joy. Carey was taken aback, but this love-clasp bound him to his senior, and from that instant they were one." Neither could the Society, in view of that embrace, halt for shrewd debate of ways and means. They hastened to commit themselves. "Knowing," says Fuller, "Carey's uprightness of character, genuine piety, sound principles, growing abilities, and great ardour, they could do no other than accept his disinterested offer. They had long considered him peculiarly fitted for so arduous a work."

Carey thenceforth lived in and for India. He had been unconsciously prepared for this field, though Tahiti had first been in his thought. And in Thomas he found a great-souled colleague in spite of traits that led to untold difficulties and distresses.

The momentous decision was on January 9, 1793, and Carey had promised to go with Thomas by the beginning of April. How should he tell his wife this astounding news. It was out of the question for her to go with him, for she would then be within a month of motherhood. She was a home body, had never seen the sea, and all her people had kept close together, sharing their sunshines and griefs within the bounds of their village. Carey was in a sore strait. His mission-dream had never weaned him from devotion to wife, home and children. She would not consent to his going, yet he could not surrender. He had heard the clear call and pledged his obedience. Then he had to tell his church, Harvey Lane, and sorrow reigned through the place of worship. He

had to entreat the help of Fuller. His father called it "the folly of one mad." It is a pathetic story, but at last one member of the church proposed that, instead of resisting their pastor's conscience, they should send him. And the tearful church responded. His wife became more reconciled. They broke up their Leicester home, and he took her and the three boys to her native Piddington, settling them in a cottage with her sister Kitty.

But how little could anyone foresee what was to happen. Passage had been engaged, but under cover, for the East India Company was unwilling to take out any missionaries, as Judson found later. The sailing was delayed by storm, and then the captain, informed that he had two passengers without the company's passport, refused to take them, and put Carey and Thomas and their goods on shore, leaving them with plans broken and future uncertain. It looked like hopeless disaster. But Mrs. Carey gave birth to a son, naming him Jabez; after some weeks a Danish vessel was found en route to Calcutta, and the captain was persuaded to take out the family party; so that after all, Mrs. Carey and the four boys now joined the husband and father, and with Mrs. Carey's sister as helper, the long voyage was begun. The thirty-two England years were ended. As they were borne away from Kent's white cliffs (never save in the sister's case to behold them), Carey wrote in his diary:

"Thursday, June 13. This has been a day of gladness to my soul. I was returned, that I might take all my family with me, and enjoy all the blessings which I had surrendered to God. This 'Ebenezer' I raise. I hope to be strengthened by its every remembrance."

The trials and hardships and sorrows, as well as the triumphs and joys of the great adventure, cannot now be told. A final article must recount the heroic work that inscribed Carey's name high on the missionary scroll. It is a story to thrill the soul and kindle a new devotion to the cause for which he gave his life.

I have gone thus fully into the England years of Carey's life because what he accomplished in them is not second in importance to what he achieved in India. It must be remembered that by his missionary passion and persistence he started the movement that aroused England to the true place of missions in the Christian program; that spread from England to America; that not only gave origin to the Baptist Missionary Society but to the long list of other organizations which rapidly followed—the London Missionary, the Scottish societies, the Church Missionary Society, the Religious Tract Society and British and Foreign Bible Society. In 1816 the Methodists came in, and the General Baptists followed the same year. America too felt the new impulse, and as early as 1800 Pastors John Williams of New York and Thomas Baldwin of Boston corresponded with Carey and sent him frequent and large help. Leaders like Professors Rogers of Philadelphia and Staughton of New Jersey, one of England's greatest gifts to the Baptists of this country, were impassioned advocates of the cause. So that by 1834 the Baptist Missionary Society, Carey's child, was the firstborn of fourteen British missionary societies, besides others continental and American. "The light which Carey had kindled spread from hill to hill like beacon-fires, till every Christian church in turn recognized the signal, and responded to the call," as Greenough puts it.

(Concluded in September Issue)

"IN CHINA NOW"

This book by Rev. J. C. Kyte, sometime Davis Chinese Scholar at Oxford and now minister of the Peking Union Church, is another of the mission study books of high excellence which it is a pleasure to commend to our readers. It was prepared expressly for the United Council for Missionary Education in Great Britain, which corresponds to our Missionary Education Movement. It is intended for use in adult classes, and is thoroughly teachable. Mr. Kyte has given us a small book of 160 pages, but it is astonishing how much he has packed into it and how full of interest he has made it. He treats of certain practical phases of missionary work about which we wish to know—the work of the evangelist, the teacher and the healer. The condensed picture of the effects of Confucianism, Taoism and Buddhism is drawn with masterly hand. Only intimate acquaintance with the life of the people could yield such clear statement. Indeed, this is one of the delightful features of the work. Mr. Kyte knows what he wants to say, and he wants to say what we want to know—a rare combination. He shows how the old order has been replaced, a comparatively simple framework giving place to the complex social, industrial and political life of today. The educational movement flowering in the Chinese Renaissance is described, its motto being, "Save the country by science and democracy." Of course he believes that religion must be added in order to give meaning to the movement, and this fact is recognized by the best leaders themselves. The origin of the labor unions is traced to its source, and we see the consequent shift in social values. The weakening of family influence will be one of the results that may make for good or evil. He says that one result of the migration to the industrial centers is that missionary societies are finding it necessary to change both the methods and location of their work. There is need now of intensive work in the cities. As in our own country, the churches have to meet the indifference born of increased facilities for amusements and luxuries, with their attendant crazes and extravagances. This highly organized condition affords the evangelist excellent opportunities, provided he takes pains to understand the organization. He must establish the right points of contact. Huge meetings may be arranged to meet speakers like Dr. John R. Mott, but in the ordinary work the American missionary evangelist is quite as content with a group meeting as with a crowd. As to the new-born Chinese industrialism, Mr. Kyte says today is the crucial time for Christianizing it. If Christianity does not recognize the possibilities of this hour, other world movements do. The communist, aglow with his Soviet message, is finding a remarkable response from the higher grades of the Chinese proletariat. These men are honest and want good for their country, and they must be saved from the Soviet influences. There is nothing in the field to compare with the dynamic hope which is in Jesus Christ, but the Chinese workmen must have this made known to them. "This is not a challenge which we dare refuse."

The closing chapter on the Church of China, with its prospects and possibilities, is one to be read thoughtfully. It has in it much of significance and suggestion. We get a new comprehension of the difficulties, but also a hopeful view of what is to come to pass when the Chinese have themselves developed an indigenous Chinese Christian Church which will meet their needs and desires. Toward this end all the missionary forces are seeking to aid them, with the advancement of the Kingdom of God in China as the supreme aim. *In China Now* is published in this country by the George H. Doran Company, and is in its third edition. It should find a large reading here.

"TORCHBEARERS IN CHINA"

Basil Mathews could not write an uninteresting book if he tried, and of course he would not try. It is good news to know that he is the author of the reading book on China for intermediates, in association with Arthur E. Southon. The announcement ranks intermediates from 12 to 15, but we rather

think that in this case the 15 limit will find itself indefinitely extended. "See the race of Hero Spirits pass the torch from hand to hand" is the watchword. We have a Prologue, "The Brigands and the Boys," and then chapters on The Race of Hero Spirits, The Men of the Great Cold Mountains, The Dope-Fiends of Shi-Shou, The Trail on the Roof of the World, King-Eng, Trail-Breaker, The Crimson Trail, A Mule, a Map and a Man, and The Torch Race. Who could get by a table of contents like that? These are human interest stories, shot through with the missionary motive and gospel spirit. They are stories with a thrill in them, and the inspiration of heroism ready to lay down life for Christ in the attempt to carry His gospel to those who knew Him not. It is a great thing for the boys and girls to have such a group of life stories as this, which teach missions through biography. And these are not biographies merely of the great missionaries whose names are known. King-Eng, for example, tells of the first Chinese girl to have unbound feet, who became a medical missionary and accomplished a remarkable work. Other names will come to many for the first time, but they will not be forgotten. Put this book in your missionary library, and when a reading is wanted in a program, select one from it.

Reviews by Mrs. H. B. Montgomery

"Every day in every way the mission-study books are growing better and better." Certainly to those of us who can look back and remember the paucity of helps for mission study in 1900—that wonder year—the present situation seems little less than marvelous.

The theme for Foreign Missions this coming year is China. There is *China's Challenge to Christianity*, by Prof. L. C. Porter, for adults; *Ming Kwong, City of Morning Light*, by Mary N. Gamewell, the book for women and girls; *China's Real Revolution*, by Paul Hutchinson, for young people; *Torchbearers in China*, by Basil Mathews, for intermediate boys and girls; *Chinese Lanterns*, by M. M. Meyer, for juniors; *China Primary Stories*, by Mary Entwistle, for the primary children. Added to these study books there are maps and picture sheets, painting books, cut out Chinese houses, reading books, and all sorts of supplementary material issued by various boards of various denominations.

(Four of the volumes, *China's Challenge to Christianity*, *China's Real Revolution*, *In China Now* and *Torchbearers in China*, are reviewed by the Editor in this issue.)

The third book, *Ming Kwong*, is addressed to the women and girls of the church but will be just as useful for other groups. We are a little sorry that the beautiful sub-title, *The City of Morning Light*, was not put first. However, the book is a really fine study of the outreach and growth of missions in China.

Mrs. Gamewell takes a typical Chinese city and in her six chapters follows it through for six periods from 1807-1924. She assures us that not only is the story founded on fact but it is fact, every incident, every conversation. In a wonderful way she has woven into her narrative about *Ming Kwong* all the great forward movements of Christianity. You are swept along by the story and yet you realize that from your vantage-point in *Ming Kwong* you come into touch with all the vital currents of thought. Each chapter has a clear outline for the uses of the teacher and a set of special topics and questions for the student. A list of the outstanding events in each period helps one to follow both the development of missions and the course of the nation—this one feature alone is invaluable.

Chinese Lanterns does for junior boys and girls what *Ming Kwong* does for their elders. It is the intensive story of the growth of Christianity in a single station told in story form.

What an opportunity pastors have to open a church school of missions. Here are books adapted to every age with teachers' outlines and plans of work to accompany each of them. A good term on Foreign Missions could be followed by an equally fine term devoted to the study of the Home Mission textbooks. The way to make a church grow is to plant it with the gardens of faith that endure.



"CHRISTIANITY AND THE STATE"

We are inclined to agree with the statement of the publishers that "a new volume by Dr. Cadman is an event in the religious world." Dr. Cadman is one of the great preachers because he always has a message that is vital. In this stately volume he gives the substance of Lenten lectures delivered in 1922 at the Pacific School of Religion in Berkeley, California. "I have intended the position these lectures assume, the ideals they defend and any modifications they suggest, to be subordinate to the teachings of that great religion, the center and life of which are in Jesus Christ, the same yesterday, today and forever." The first lecture is on the Two Voices, Fear and Faith, raised on every side—pessimism versus optimism, secularist against spiritual ideals, with the church's dereliction and duty plainly pointed out.

The historical review in "Past and Present," the second lecture, conveys a solemn warning as to the perils of racial antagonisms. He says, "it behooves scholars and statesmen, therefore, freely to circulate the sound ideas that counteract the credulity of race prejudices, and to warn Americans who harbor them against their debilitating influence." This lecture is a great work of comprehension and application of the principles that must work in Church and State if they are to stand together for the realization of the Kingdom of God. Then we have The Growth and Purpose of the State, The Modern State, The Citizen and the State, The Christian Ecclesia in the Two Empires, The Collapse of Medieval Imperialism, the Rise of Nationalism, and The Challenge to Protestantism. It is difficult to leave the volume, so vital to the life of today and of our country in particular are the truths it puts in arresting and compelling fashion, with the sense of burning conviction behind the utterance—the quality that gives Dr. Cadman his crowded audiences everywhere. In the closing lecture he sounds this needed note: "Protestantism, like Apostolic Christianity, was born into a world of peril and promise. It has flourished in outward strength and gained ascendancy in the foremost nations of our day. Nevertheless, it may exist on compromise only to disappear. Unless it devotes itself afresh to the life of the Risen Lord, which is the true life alike of individuals and of nations, it cannot hope to escape the doom that fell upon the churches in Asia Minor. Neither theological orthodoxy nor correct ecclesiastical codes avail without that inward state of the soul which is the source of divine wis-

dom and sacrificial effort." The church is to furnish the principles of truth which alone can enable the State to realize justice, peace and brotherhood in practice. The imperative duty of Protestantism is world peace. There can be no moral or spiritual growth in nations till the causes of war are abolished by a united Christian consciousness. The lack of religious education in our schools and the relaxation of religious bonds in the life of the people also constitute a strong challenge to Protestantism. Dr. Cadman is as pronounced in Christian charity as in love of truth. He has given us a volume of exceeding great value, remarkable in breadth, insight and spirit. (Macmillan Co., New York; \$2.50.)

"A LIVING UNIVERSE"

Under this title we have the Hibbert Lectures for 1923 by Rev. Principal L. P. Jacks of Manchester College, whose recent lectures at different universities in this country have given delight to many who had known him in his writings. In these lectures on Education and Religion in a Living Universe, Civilization in a Living Universe, and Immortality in a Living Universe, there is a certain quality of atmosphere difficult to define but impossible to escape. Take a few random sentences: "Reality, Religion and Education seem to me to form an indivisible unity . . . That all education should be religious we have often been told. It is equally true that all religion should be educational—a point that is sometimes overlooked . . . No man can fully say what he means by God. But every man can act what he means. God, you say, is Love. Yes: but nobody will know what you mean by saying God is Love unless you act it as well. Neither will you know yourself. Reality, though not fully speakable, is actable. What is Duty? The wisest man among us will never understand what Duty is until he does it . . . Duty by talk is 'mere wind and empty babble.' . . . Treat Christianity as an actable religion, and distrust all forms of it which consist in merely saying this or saying that . . . Life and immortality, not death and mechanism, are the keywords of the real universe . . . and to our reality also." The little volume is full of truth in its finest expression. (George H. Doran Co.; \$1 net.)

SOME GOOD SERMONS

Volumes of sermons continue to come from the publishers. That there is a growing market for them is not strange when we have such pulpit products as "The Wicket Gate" by Rev. G. A. Studert Kennedy of London, whose previous volumes "I Believe" and "Lies" have

made him known to a wide circle. This series on the Lord's Prayer is keen and searching interpretation, charged with feeling. The Prayer gains new meaning and finds new application. No wonder such vital and spiritual preaching as this overflows the rector's church in Lombard Street. We commend the volume to our preachers as spiritual stimulus and intellectual quickening. (Doran; \$1.50 net.)

Another volume of the same sententious quality, though entirely different in style and treatment, is Dr. Hubert L. Simpson's "Put Forth by the Moon," this being the title of one of the sermons and indicating the Scotch preacher's unusual phrasing of subjects. But while the topics are out of the ordinary, the sermons are never lacking in qualities as satisfying as they are brilliant and rich in thought and insight. We agree with the verdict of the Yale Divinity News, that "Mr. Simpson's work abounds in felicitous titles, swift and interesting introduction, great vitality, fresh and unconventional expression of a work-a-day religion." Take a single characterization from the sermon on "When Wonder Wakes," where he is showing what an awful price we pay for the elusive fetish we call "emancipation," when in its pursuit we lose the child-gift of wonder and awe: "There are some creatures who, if you gave them the run of the universe, would break in upon the silence of the spheres with some cheap jest, and litter the Milky Way with their sandwich papers." Scotland has given us in this author another of the rare preachers. His subjects in this volume are all taken from the Old Testament, than which, he says, "no pastures are greener with the freshness of a living experience and a growing grace." (Doran; \$1.60.)

Of a different style still is Dr. W. L. Watkinson's volume on "The Conditions of Conversion" and Other Sermons. These are of the quiet, contemplative type, the ripe fruit of the thought and experience of a venerable preacher who has already given numerous helpful volumes to the reading public. Dr. Cadman calls him "one of the few great preachers of the world," and Dr. Cadman ought to know a preacher. The characteristic of the sermons is spiritual insight and apt illustration. Taken in connection with the two volumes just mentioned, they represent an older in contrast with a present-day type of pulpit utterance. Both have their place, for sermon tastes are as varied as sermonizers. (Fleming H. Revell Co.; \$1.50 net.)

New Books Received

Where Evolution and Religion Meet, by John M. & M. C. Coulter (Macmillan).
Gems of Sacred Poetry (Rogers & Phillips, Washington, D. C.; \$1.00).
The Story of John G. Paton (Doran; \$1.50).
Seven Questions in Dispute, by W. J. Bryan (Revell; \$1.25).
God's Book Speaking for Itself, by C. C. Cook (Doran; \$1.25).

Looking Backward

WHAT BAPTISTS WERE THINKING ABOUT AND DOING
IN THE YESTERDAYS

ONE HUNDRED YEARS AGO

From the American Baptist Magazine

The support of the ministry was the subject of the leading article. The author wants church societies incorporated, that they may be compelled to keep their contracts with their ministers.

The 22nd annual report of the Baptist Missionary Society of Massachusetts contains reports from its itinerating missionary evangelists in New Brunswick, Maine, Vermont and Canada, New York (Oswego and St. Lawrence Counties), Ohio, and states bordering on the Mississippi. Letters from John W. Peck, missionary in Illinois and Missouri, portray great religious destitution. "A line of settlements extending 120 miles north from St. Louis are crying for help, yet there are not preachers enough to afford one Sabbath a month for a settlement." Two counties without a solitary preacher.

At Watertown village, N. Y., on May 29 a church of 21 members (9 males and 12 females) was constituted. (The First Baptist Church of Watertown has long been one of the strong churches of the Empire State).

The Society announces that the *American Baptist Magazine* and *Missionary Intelligencer* will hereafter be issued monthly, it having formerly had no regularity of issue. Ministers and others are entreated to promote its influence.

The Massachusetts Baptists through a special committee consisting of Thomas Baldwin, Lucius Bolles, N. W. Williams, Jonathan Going and F. Wayland, announced the intention of organizing the Massachusetts Baptist State Convention and issued a call for the first meeting to be held in the First Baptist Meeting House in Boston in October, 1824.

A letter from Adoniram Judson says Mrs. Judson has arrived in Burma, and "the queen has expressed a strong desire to see Mrs. Judson in her foreign dress. We sincerely hope that her majesty's curiosity will not be confined to her dress."

The Evangelical Tract Society reported 68,000 tracts printed and 77,400 issued from the depository during the year.

Rev. John Lawson writing from Calcutta announces that the agitation between the English and Burman Governments has subsided, and it is hoped that missionaries will no longer be molested.

The Massachusetts Education Society has under its patronage between 20 and 30 young men preparing for the ministry. The treasury has a deficit of \$500.

The American Bible Society held its 8th annual meeting in New York and reported

that 31,590 Bibles and 28,849 Testaments had been issued during the preceding year.

Rev. William Carey was reported as slightly recovering from the severe illness which followed his accident in the preceding October. As he stepped out of a boat at Calcutta he fell and received an injury which gave rise to fever and a prolonged illness.

FIFTY YEARS AGO

From the Baptist Missionary Magazine

The death of Dr. Francis Mason is reported as having occurred March 3, 1874, in the 75th year of his age. He served as a missionary in Burma for 44 years. Shortly before his death he was formally received in a special interview by the King of Burma, who graciously agreed to build a house for him in Mandalay and to loan him some valuable books from the Royal Library.

Rev. E. Mills, pastor First Baptist Church of Rutland, Vt., in a study of denominational statistics, reaches the conclusion that the denomination is financially able to contribute at least \$350,000 more each year to foreign missions and supply an annual reenforcement of 611 missionaries.

Rev. William Dean is confined as prisoner of war in Bangkok, Siam, owing to inability to secure a passport from the Siamese authorities. He had gone to Bangkok to serve as interpreter of the American Minister, who failed to gain an audience with the Siamese King. Finally Sir Charles Shadwell, Admiral of the British Navy, transported him to Hongkong on his flagship.

The 60th annual meeting of the American Baptist Missionary Union was held in Washington, D. C., May 24-26, in the Hall of the House of Representatives. The annual sermon was preached by President E. Dodge of Madison University and the sermon on Sunday was preached by Rev. George C. Lorimer. A special committee presented a report recommending that the Board be authorized to employ unmarried missionaries, which was adopted. The Treasurer reported a deficit of \$27,778 at the close of the fiscal year. Newly appointed missionaries were introduced, among whom were Rev. E. G. Phillips and Rev. M. C. Mason, both of whom were destined to render over 40 years of service in Assam. Before adjournment the Union passed a vote of appreciation to James G. Blaine, Speaker of the House of Representatives, for granting the use of the Hall.

From the Home Mission Herald

The 42nd annual meeting of the American Baptist Home Mission Society was held in Washington, May 23, 1874. The Board reported that 335 missionaries had been under appointment, distributed in 37 states and territories.

On Monday, May 25, the members of the Home Mission Society and visiting friends, to the number of about 800, called at the White House and were received by President U. S. Grant.

TWENTY-FIVE YEARS AGO

From the Baptist Missionary Magazine

The agreement between Russia and England with respect to China is discussed editorially as a satisfactory settlement of a question that might have precipitated a general European war. The editorial closes: "Thus the only government existing on earth which is old enough to be mentioned in the Old Testament is still to continue."

Dr. W. F. Thomas describes the 50th anniversary of the Karen Mission in Tavoy, Burma. More than 1,000 Karens were present.

Rev. Joseph Clark describes conditions in Central Africa, where he had just completed four years of service. Six years had passed since he said farewell to his children in America.

The 85th annual meeting of the American Baptist Missionary Union was held in San Francisco, May 29. A cablegram invoking God's blessing on the Hague Conference of International Peace was sent to Ambassador White at the Hague.

Rev. Thomas S. Barbour, D.D., was unanimously elected Foreign Secretary of the Missionary Union.

From the Home Mission Monthly

Owing to an epidemic of smallpox the Commencement exercises at Shaw University, in Raleigh, N. C., one of the schools for Negroes conducted by the Home Mission Society, had to be cancelled.

Minnesota Baptists celebrate the 50th anniversary of the beginning of Baptist work in their state. Rev. J. P. Parsons, having reached St. Paul in May, 1849, later organized the First Baptist Church with 12 members. At that time there were only 6,000 people in the entire territory of Minnesota, which then included North Dakota.

Dr. H. L. Morehouse, who had already spent 20 years in the service of the Home Mission Society, was granted a four months' leave of absence. After visiting Hawaii, he planned to assist in the dedication of the First Baptist Church at Skaguay, Alaska.

The experiment of holding the annual meetings in San Francisco proved to be unusually successful. Two train loads of

delegates with more than 300 people crossed the continent to attend the meetings. These delegates visited many of the western cities on their return and participated in the dedication of the First Baptist Church of Seattle and the laying of the cornerstone of the First Baptist Church of Spokane.

The Treasurer announces that the endowment fund for the support of schools in the South had increased to \$215,470.62.

As a result of the Spanish-American war, Cuba and Porto Rico were opened as mission fields, and the Home Mission Society announces its plans to occupy at least 5 important centers.

During the preceding year the Society supported wholly or in part 1,092 missionaries, scattered in 57 different states, territories and fields.

TEN YEARS AGO

From Missions

The June, 1914, issue of *MISSIONS*, in anticipation of the 100th anniversary of the Foreign Mission Society, begins with centennial greetings to the delegates. Dr. A. S. Carman furnishes a new biographical sketch of Adoniram Judson.

The Woman's Baptist Foreign Mission Society holds its last meeting in the First Baptist Church at Newton Centre, from which the call was issued February 28, 1871, that organized the Society. Mrs. Alvah Hovey and Mrs. Galusha Anderson, both members of the original Board, were present. At this meeting the Society unanimously adopted the new constitution and by-laws whereby it joined with the Society of the West in forming the new Woman's American Baptist Foreign Mission Society.

Dr. Frank W. Padelford summarizes the work of the Board of Education for the first year of its history, having been organized at Detroit in May, 1913.

President F. J. White reports the second college commencement at Shanghai Baptist College with 4 in the graduating class. During a series of evangelistic meetings held prior to commencement 22 students were converted.

Prof. Clark W. Chamberlain of Vassar College is elected President of Denison University.

THE SUPREME MOTIVE

We would have the people of this great land of China come to know Jesus Christ. Not only do we aim to bring to them the best that we have in foreign medicine (if that were our sole aim, there would be few of us content to remain on here), but we also strive to bring to their souls something of the love of Christ, something of the knowledge of Him who came to this world in the interest of those whose lives are dark and filled with sorrow. This is our reason for being here.—*J. S. Grant, M. D.*

Among Other Denominations

STATISTICS COVERING the foreign missionary work of the Disciples of Christ for the past year show that 353 foreign missionaries are now supported at 46 different stations in Africa, Mexico, Jamaica, Porto Rico, China, Japan, India, Tibet, the Philippines, the Argentine Republic and Paraguay. More than 6,000 churches in the home land contributed more than \$779,000 toward this work.

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ON FEBRUARY 1, 1924, the Treasurer of the Pilgrim Memorial Fund of the Congregational churches, the purpose of which is to furnish relief and pensions to ministers and missionaries, reported total receipts of \$4,431,017.76. The objective of \$5,000,000 has almost been reached.

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THE HANDSOME NEW PLANT of the School for American Children, recently completed at Shanghai through the united efforts of the business, church and missionary enterprises in the city, occupies a site of five acres on the outskirts of Shanghai. The total cost was about \$350,000. In addition to furnishing education for the children of Americans engaged in business in China, this institution will also serve 233 missionary families in the lower Yangtse Valley.

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THE PRESIDENT AND TRUSTEES of Vassar College have invited the Federation of Women's Boards to hold an institute of Christian internationalism at the College June 14-23. The purpose of the institute will be to study the practicability of the application of Christian ideals to national and international aims and conditions. Attendance will be limited to 1,000 delegates, and women from all over the United States, representing all denominations, will be present. The entire plant of the College is to be made available for this great institute.

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THE UNITED CHRISTIAN MISSIONARY Society reported 3,340 baptisms on foreign mission fields last year, and 5,168 on home mission fields. A Golden Jubilee Campaign has been launched, the objective of which is \$1,000,000 for 50 new buildings.

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THE CHINA INLAND MISSION reports 5,576 baptisms on its several fields in China for last year.

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TRAVEL OF MISSIONARIES into new fields is accompanied by many hardships. A party of new missionaries sent by the Disciples of Christ into Tibet left Yunnan in Southeastern China early in January on a journey of 52 days over the mountains to their station, Batang. A letter from one

of the missionaries on this journey stated that 63 horse-loads of supplies had been sent on ahead and that it would require 140 additional horses to get all the supplies to the station. Missionary A. R. Peterson wrote, "I love the people and the country and would not be in any place else in the whole world."

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SECRETARY T. B. RAY of the Foreign Mission Board of the Southern Baptist Convention reports some striking results in the foreign work, which are recognized as outstanding achievements of the Southern Baptist \$75,000,000 Campaign. Churches on the foreign field have increased in number 76 per cent, church members 108 per cent, new buildings 45 per cent, schools 55 per cent, students 108 per cent, residences for missionaries 94 per cent, while the missionary staff has been increased by 63 per cent. The missionary forces including native workers are now twice as large as when the campaign was launched. Last year 12,611 converts were baptized, an increase of several thousand over the record of any previous year.

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THE CONGREGATIONAL DENOMINATION, through its Home Missionary Society, is now carrying on work among white people in 23 languages, with 1,800 missionaries, in addition to its extensive work among the American Negroes.

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A NEW LEPROSY COLONY has been opened in the Madras Presidency of India by the Foreign Mission Board of the United Free Church of Scotland (Presbyterian). About 400 leper patients have been transferred and the settlement is intended eventually to provide for 3,000 lepers. The settlement is charmingly situated among hills, covers about 500 acres, has a model village with cottage homes and small gardens, and in the center a school, church, hospital, recreation hall, and other buildings are being erected. Thus the unfortunate inmates are to be given every opportunity of living out their lives amidst congenial surroundings and will thus be prevented from wandering through villages and subjecting others to the fearful disease of leprosy.

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WORLD CALL, issued by the Disciples of Christ, in its March number publishes the following as a memorable triumph of the spirit of Christ: "Scotch Presbyterians furnished the money to send German missionaries to the French Cameroons in West Africa. Not only did the Scots give their money to those who had lately been their enemies, but they also gathered at the pier to bid their German brethren godspeed."



FROM THE WORLD FIELDS



Dr. W. A. Stanton of Kurnool, South India, reports the best year in the history of his field. He says: "A great and widespread harvest, unsurpassed in the history of this field, a steady and progressive development in indigenous effort in the churches and in leadership in the men, a notable advance in bringing elementary education to the Christian community—these alone, apart from all else, would constitute a memorable year. Everywhere the fields are ripe to the harvest. The great ingathering during the year involved a corresponding development in our village schools."

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OVERWORKED Dr. Charles B. Tenny, Mission Secretary in Japan, is greatly relieved that Miss Elma Tharp is back in Tokyo assisting him. She sailed late in February and arrived in Japan, March 10.

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DR. C. E. BOUSFIELD writes that the new Tremont Temple Hospital in his field of Changning is now practically completed. This hospital is the gift of Tremont Temple in Boston and it will serve a large territory hitherto without adequate medical help. Dr. Bousfield says: "There is no field in China where one can accomplish so much for the effort spent."

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AS A RESULT of the evangelistic meetings conducted in Utah during February and March by Evangelist Harry O. Anderson and party, 125 have been baptized. The campaign was fostered by the Department of Evangelism of the Home Mission Society.

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THE NEW RANKIN Christian Center in Pennsylvania reports an aggregate attendance of 1,019 for the first two weeks, when regular classes were in session.

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HOPI INDIANS in Toreva, Ariz., paid up their pledges to the New World Movement three months before the close of the fiscal year. Not satisfied with this they have just sent \$106.56 to the Treasurer of the Woman's Home Mission Society towards a new home for missionaries on the second Mesa field in Hopiland.

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DURING THE Golden Jubilee of the Woman's Foreign Society Dr. Y. Nandama was a guest in this country. In nearly all the cities between the Pacific and Atlantic Coast Dr. Nandama visited

hospitals and was permitted to observe many operations, and to investigate recent methods of hospital administration. Since her return to her homeland she has been a capable aid to Dr. Degenring at the Nellore Hospital, Nellore, South India.

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IN SPEAKING of the encouragements during the year, Miss Mary D. Jesse says: "Many students are asking to know more of Christ and to be taught the way of salvation. Great wisdom, tact, and understanding are needed in dealing with them. In my strength I am unequal to the task. How often I am thrown back on God!" Miss Jesse is enjoying her work at the Girls' School at Sendai which has an enrollment of over 300 and is a boarding and day school with a secondary and a three years' college course.

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DURING THE PAST YEAR Sunday school attendance on Baptist home mission fields in Porto Rico increased by 1,000, although it had already had a similar increase over the year previous.

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THE NEGRO Christian Center in Cleveland has inaugurated an interesting Sunday afternoon Forum with from 25 to 40 present every week. On a recent Parent's Day three mothers and two fathers appeared on the program who had never spoken in public before. The nursery had an aggregate attendance of 1,088 children during the last quarter.

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A YOUNG GIRL from the Bible class at the Negro Christian Center in Detroit sailed in January for Africa as a missionary. Several young people from this station are giving themselves to service in home and foreign missions.

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THE FIRST UNIT of the Phoenix (Ariz.) Mexican Christian Center is now complete at a total cost of \$13,412 of which the Home Mission Society paid \$10,000.

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TRAVEL CONDITIONS in the Far East are not yet up to the standard to which most Americans are accustomed. While traveling in Philippine waters, Secretary James H. Franklin of the Foreign Mission Society made a trip on a small ship of perhaps 600 tons. There were only 12 berths on the ship and 75 passengers, of whom 63 spent the nights in cots on the deck.

THE TWO women's hostels in Mandalay, Burma, have afforded boarding accommodations to 54 women students, 8 of whom are graduates taking the Teacher's Diploma courses at University College, while 4 are taking the new medical course. The total number of our women students, not including this 12, is 57. It is worthy of note that 9 of the women students, all but one of them Christians, passed the 1923 B. A. examination, and one of them, Ma E. Tin, was awarded the Mrs. Piroja Jamshedji Chinai Medal for standing first among all the women candidates.

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DR. J. STANLEY DURKEE, President of Howard University, Washington, D. C., at an address in Rochester, N. Y., furnished some interesting facts about the Negroes in the United States. There are now about 12,000,000 Negroes, whose spiritual lives are ministered to by 50,000 churches. Medical training has been sadly neglected, as there is only one outstanding first class medical college for Negroes in the country. Not more than 75 Negro doctors are graduated throughout the entire country each year, whereas the need is for at least 500, with so large a colored population.

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THE SOCIETY of Oklahoma Indians was formed at Tulsa, Okla., on February 26. About 500 Indians, delegates from every tribe in the State, attended the meeting. The objects of the Society are stated to be mutual protection, the promotion of legislation in the interest of Indians, and the establishment of more cordial relations and cooperation among all Indians.

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REV. J. A. FOOTE of Osaka writes that his field was entirely out of the trouble zone and that the great earthquake of last September was felt only as a dizzy sensation. In the nine and a half years he has been in Osaka there have been only two perceptible quakes, neither of which did any damage.

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MISSIONARY L. W. SPRING, in charge of the Sandoway field with its population of 909,000, writes that last year he had the largest attendance in the schools that he has had since he first went to the field. He adds: "Practically all of our boarders are now Christians and some are awaiting baptism. A Christian school in every Christian village is our aim. We must win the children to Christ."

RECENTLY THE MISSIONARIES among the Piute Indians at Fallon, Nev., were seriously troubled. Many converts were falling from the Jesus Road. The Sunday school was deserted and the women who once enjoyed the sewing classes were going instead to the "gamble house." At this crucial moment Mr. Brendel, who understands so well the Indian mind, came to the rescue with a series of evangelistic meetings. Now the Indians are taking a new stand for Christ.

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"WE ARE ENTHUSIASTIC concerning the Philippines," writes Dr. R. C. Thomas of Iloilo. "I still hold to the conviction that Christian leadership here eventually will triumph. The missionary movement is to produce such leadership by the guidance and power of the Spirit. During the last calendar year nearly 200 have been baptized at the student church and since the school year opened in June over 150 have entered the baptismal waters at Doane Hall."

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IN THE BELGIAN CONGO the natives consider snake beef a great delicacy. Recently some of the boys near Ntondo found a big boa-constrictor in the act of swallowing an antelope. They captured both and ate both! A missionary in going to a nearby village nearly stepped on a python. This great snake was immediately killed by the boys, cooked and eaten with relish.

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THE ENROLMENT at Shanghai Baptist College this year has broken all records. There is now a total of 660 students on the campus, 300 of them being college students. One missionary writes: "Shanghai Baptist College continues to touch the life of the mission in almost every phase of activity. Graduates are received as teachers and preachers in every station. No other investment in the history of the mission has brought such returns and distributed these returns so liberally and extensively throughout the mission."

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IN MONG LEM, 25 miles across the Chinese border, a great mass movement toward Christianity is taking place. Rev. W. M. Young, the pioneer missionary who is developing this work, has achieved large results in spite of severe persecutions and other difficulties. In the 18 months since he returned to Mong Lem, 3,563 have been baptized and many more are awaiting baptism.

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MISSIONARIES among the Crow Indians find it difficult to persuade the mothers to make adequate preparation for the coming of new babies. The Crow mother will not prepare a layette for her baby, as it is a superstition among the Indians that the baby will die if its clothes are made before it is born.

REV. T. GERIK, engaged in missionary work in Lithuania, writes that owing to opposition on the part of a Roman Catholic priest, he was not permitted to hold meetings in a certain town. A petition with several signatures of residents was then drawn up and forwarded to the capital of Lithuania at Kovno, in the hope that permission would be secured to hold meetings. One man, 98 years of age, who had been in his audience, said in reference to the Bible that he had never in his life heard such a book.

The Wonderful Book

One winter day a student from one of the government High Schools was visiting the Huchow School of Mothercraft. Picking up a Bible from the Principal's desk he said, "This is the most wonderful book I have ever seen." "Are you then a Christian?" he was asked. "No," he replied, "but I have read a great deal of this Book. Some one left a copy in our school reading-room and one day I picked it up. Since then I have read it continually."

The next spring he brought a relative to the school and occasionally came to church service. One day he said, "I want to know more about this Book, it is so wonderful. I think I shall go next year to some seminary to study it." "But you are not even a professing Christian and still you want to go to a seminary," some one exclaimed. "Yes," he said, "I am sure they will take me in when they know how much I want to study it."

And in the autumn he passed through town calling at the school to tell how he had been accepted as a student in the Nanking Theological Seminary and was on his way there to study. Such a student will find not only knowledge but "The way, the truth and the life."—E. H. Clayton.

ON A RECENT itinerary through Kansas, Rev. E. R. Brown, director of the work of the Home Mission Society among Mexicans, found a situation which he terms "real interesting from the point of view of our Baptist work." A surprisingly large number of Mexicans, who had been brought into the State largely by the railroads, had settled down to help in other industries. That the Baptist churches in Kansas are awakening to the opportunity presented by these people at their very doors is evident. At Ottawa the students of the University are holding meetings for the Mexicans. At Emporia the First Baptist Church is doing the same. At Hutchinson 100 Mexicans were gathered in a service at the First Baptist Church and the Mexican missionary pastor at Wichita was invited to speak to them. At Lebo a Mexican engaged in day labor on the railroad began to preach to Mexi-

cans by gathering them in a box car. He has been able to lead 18 into the fellowship of the local Baptist church through baptism.

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IN COMMENTING upon the forward looking plans of the Cuban Baptist Home Mission Society, President Robert Routledge of Cristo College writes: "During my late tour one thing impressed itself upon me more than any other, and that was the almost total lack of school privileges throughout the length and breadth of the district. I passed valley after valley with anything from 100 to 400 children of school age and no one to teach them. That was why I took some of these young people back to Cristo with me. They are a burden to our school here, but the work must be done. We should have 50 of them or more in our schools at Cristo, but if they come some one must help them. We must undertake the education of a few of the best of their young people and later on we must make it possible for all of our churches in Baracoa to have not only a chapel but also a school and the young people we educate in Cristo today will be their teachers tomorrow. Church and school must go hand in hand. That was the secret of New England's strength and power. Will you not make it possible for us to do it? Larger help to the Cristo schools will make it possible for us to reach out into every corner of our large field."

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ON FEBRUARY 24 the Baptists of Esthonia celebrated the fortieth anniversary of the beginnings of Baptist work in their country. It was 40 years ago at the village of Hapsal that 15 converts descended an icy staircase that had been carved in the frozen river and confessed their faith through baptism. From that humble beginning, notwithstanding constant persecution, the work extended, and today there are 40 churches with more than 5,000 members in Esthonia.

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THE HINOMOTO GIRLS' School, Kindergarten and Sunday Schools, sent by foreign money order to Miss Alice M. Hudson, Treasurer of the Woman's Society, \$144.00 to help at this time of financial difficulty, and to express the gratitude of all connected with the school for the 30 years of support the society has so generously given us.

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MISS ANNABELLE PAWLEY of Japan writes: "I heard an interesting little thing as I was going along the street in Morioka one day. Two women were evidently talking about some child. 'He never tells a lie now,' one of them said. 'It's true that it is better to have Sunday schools!' I am sorry that they had passed me by that time, but I am not sure that anything is needed to complete the story."

DURING A RECENT tour Rev. J. A. Curtis conducted among the most backward villages of his Donakonda field, he interested several Madiga hamlets in which only a few persons have believed in Christ. He says that his Ford is a never-failing wonder to the village people, and that he makes its swiftness, value and strength a testimony to the love of the friends in America who sent it to spread the gospel.

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EARLY IN APRIL word was received at Home Mission Headquarters from Lyons, Kan., that a railroad foreman was gathering nearly 100 Mexicans into church services every Sunday and that at a recent service 32 of them made profession of faith. Rev. E. R. Brown, director of Mexican work, reports that during the past year all records have been surpassed in the total of results spiritually, numerically, and financially. The Mexicans are more ready for the gospel today than ever before.

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THE TENTH ANNIVERSARY of the beginning of Russian work in Connecticut was celebrated March 2, in Hartford. A large number of Russian men and women from two groups, one in Waterbury and one in Hartford, came together for a day of service and thanksgiving. The afternoon service was of a general character, with special singing by the chorus choirs from the two churches. Rev. Ivan Neprach of the Russian Department of the International Baptist Seminary, East Orange, N. J., made an address. Prof. Neprach also interpreted the addresses of Secretary A. B. Coats and Dr. Herbert J. White, pastor of the Central Church, Hartford. In cooperation with the Home Mission Society there are carried on in Connecticut three missions among Russians, seven among Italians, four among Hungarians and two among Czechoslovaks.

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DR. C. M. DINSMORE after studying the work of the Brooks House and the Katherine House, two Christian Centers maintained cooperatively by the Indiana Baptist Convention and the two Home Mission Societies, reports that since the inception of this social religious program in the Calumet District the Juvenile Court has fewer cases, the schools have less trouble with the children and better grades are made, the homes are better kept, streets better lighted, fathers have come to believe in God once more, mothers have rejoiced to find new friends, young people have been given a new outlook on life and many of them baptized into the churches and scores of people have a far better understanding of America.

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THE ROUMANIAN BAPTIST group in Philadelphia, of which Rev. Damien Jovan is pastor, meets in a little room which is

regularly 30 per cent overcrowded. Several Roumanian families converted in Philadelphia are now engaged in missionary work in their own country.

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ONE OLD MAN, 86 years old, who lives in the hills near Henzada, Burma, walked about 15 miles in order to be baptized. Because of the floods the native preachers could not reach the village so he returned home and walked the 15 miles again a few weeks later. The water was still too high for the preachers to reach the village, but the third time the old man with several others was baptized.

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STUDENTS in the Pyinmana Agricultural School and Missionary L. C. Whitaker have been visiting the people in a village a few miles away, preaching to them and trying to lead them to Christ. Several are now asking for baptism and many are really interested in Christianity.

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DR. C. S. MIAO, Professor of Religious Education at Shanghai Baptist College, recently held evangelistic meetings at Ningpo Academy and about 30 students decided for Christ. Dr. Miao is well-known in this country, for after his graduation from Shanghai Baptist College he studied here four years, receiving his Ph.D. Delegates to the Baptist World Alliance at Stockholm will remember this brilliant Chinese delegate.

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ON JANUARY 13, 1924, Dr. and Mrs. C. E. Tompkins of Suifu celebrated their 21st "birthday" in that station. They write: "It has been a 'grand' home and we've had a 'grand' time." And everyone says they have done and are doing "grand" work. Last year 578 patients were treated in the hospital and 600 in the dispensaries.

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ACCORDING TO Missionary A. G. Adams of Kiating, last year a total of 30,000 tracts were given away, systematically distributed in homes and shops, at the entrance of the Baptist church and during the evangelistic campaign.

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THE LAST KACHIN Convention in Namkham was attended by more than 2,000 people or one-third of the Christian constituency. Dr. Ola Hanson says: "I could see the progress made since our first associational meeting in Bhamo some 27 years ago. Then we looked upon a crowd of 200 as an extraordinary turnout. Now we were directed almost entirely by native leadership and the questions discussed aimed at a deeper spiritual life and a greater activity among the Kachins themselves to reach their own people. But we have our problems. The most serious is how to train teachers, evangelists and pastors to meet the growing demands."

THE FIRST visiting lecturer to appear on the platform of the Amos Tuck School of Administration and Finance of Dartmouth College, where six railroad presidents are scheduled to appear, was a Negro Pullman car porter, John Baptist Ford, who won his audience by his straightforward presentation of the human side of portering. Mr. Ford was a cotton picker until the open doors of Benedict College made possible his education. Mr. Ford's eldest daughter recently graduated from the high school of Hanover, N. H., with unusually high honors. "A man is happy when he is giving service to others," is the way this product of one of the Home Mission Society's schools sums up his work.

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THE BOARD OF TRUSTEES of The Spelman Seminary announce that this institution for the training of Negro girls and young women will officially be called Spelman College, June 1, 1924.

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MISSIONARY INTEREST at Bayamo, Cuba, under Pastor Alfredo Sanatana, is advancing in interest and dimensions. Encouraged by the Home Mission Society's appropriation of \$25,000, the church is raising \$5,000 for building purposes. The wooden building now occupied is in a bad state of repair because of the ravages of the humid climate and white ants. The work of preparation done by this church prior to the coming of Rev. and Mrs. Fred J. Peters, evangelists, was thorough and 50 professed their faith in Christ before the meetings held during seven days in the early spring were brought to a close.

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DURING THE PAST year a new mission field among the Mexicans of Los Angeles has been developed as the result of the auto chapel-car work in charge of Rev. P. J. Villanueva. There have been 50 conversions and a new chapel has been erected. The success of the work aroused opposition and the new church building was burned to the ground, the City Fire Department concluding that the fire was of incendiary origin. A tent is being used pending the selection of a new site for a new chapel. In the tent the work has gone forward with 17 professions of faith in February and 17 in March. Whole families are being brought into the fellowship of Christ.

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IN THE SCHOOL for girls at Nowgong, Assam, which was founded by Mrs. Bronson in 1845, Miss Anna Edith Long who sailed in 1900, taught for 17 years. She has seen it grow from a small school to one which now has over 250 boarding and day pupils with a normal training class to supply trained teachers. She is now in charge of Gale Memorial Bible Training School at Golaghat.

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News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

Meeting Your Missionaries

BY HELEN BARRETT MONTGOMERY

A most interesting feature of the recent District Annual Meetings was the souvenir with which each District was presented, a packet containing pencil sketches of all the missionaries supported by the District. By this means each member was personally introduced to the missionaries she ought to know best of all. The packets were in the gay colors of each District, green or crimson or daffodil yellow or rose pink, and each pencil sketch showed the pictured face of a missionary and beneath it was a brief description of her field and her work.

These souvenirs were not intended for District decorations. They had a very practical and powerful purpose. It was hoped, by putting in the hands of each delegate these sketches of the missionaries, to stimulate her in the daily practice of prayer. You cannot pray very heartily for people whose names you do not know, and even if you know the names, it is a rather thin prayer unless back of the names is a knowledge of what the missionary is trying to do and where she is located.

There are many ways in which these precious packets can be used. A Missionary Acquaintance Party can be held with a pencil sketch pinned on the back of a member—make her discover which missionary she is representing by questioning the other members, who will give her all sorts of interesting items about herself without revealing her name. A Missionary Art Gallery can be held in which each leaflet is mounted separately and an opportunity is given to study each, then the part containing the name is covered and the Society given slips of paper on which they identify the various portraits by name. Still another good way is to give out to each member present at the monthly meetings of the Society a pencil sketch. Ask her to tuck it into her looking-glass where she is sure to meet the missionary every day and where she is reminded to pray for her and has the opportunity of becoming acquainted with her. At the end of the month the pencil sketch may be returned and another taken. A roll of honor might be made of all who are able to name without error the missionaries supported by the District. It is hoped that this year may be a year of intensive effort to come to know personally a large number of our missionaries.

An interesting feature of the Mission Study Class work this year is the collecting

of all the portraits of our women missionaries in China in a little blue packet, the for-get-me-not blue of the Society. As the book is used the missionaries can be located in the various fields to which they belong. It is hoped that many Societies will order this packet of Missionaries in China as a bit of necessary equipment for the year's study. Any of the District packets or this special packet of pictures of Chinese Missionaries may be ordered from the Literature Bureaus for 10 cents each.

AN OPEN DOOR

In connection with her evangelistic work among the women and girls in Yachow, West China, Miss L. Emma Brodbeck accepted an invitation to teach English to upper classes in the Government School. In writing about this new open door, she says: "I have enjoyed meeting the girls, and have been surprised and pleased at the opportunities for evangelistic work. The teachers, of their own accord, began asking me about the Christian doctrine. Consequently, I invited those who were interested to come to my home for Bible study. The class has grown so rapidly that in order to do really effective work it should be divided. At first only the teachers came, for the invitation had been given to them. Some of them are very attractive girls, from good homes in the city. But each week more of the school girls began coming, until now practically all of the members of my two English classes, as well as the teachers, attend. Here seems to be an unusual opportunity for enlarging our influence and service in the city. The series of evangelistic meetings, when Mr. Openshaw was in Yachow in the spring, gave a special impetus to our women's work. At that time we had one special, big, general meeting for women which was well attended, and truly inspirational. Aside from that there was a good attendance of women throughout the meetings, and thirty women signed cards as inquirers. About half of these attended special inquirers' classes, which were held at the close of the series of evangelistic meetings."

A NEW RECRUIT BEGINS SERVICE

During the past year my language study has been badly broken up while in Chengtu by being called frequently to nurse foreigners who needed my care. I have assisted in bringing six potential workers to West China so you see that even though the Board has been unable to send us new workers we are busy raising a few on the field. In the spring while fighting was going on in and around Chengtu I spent a few days in the Canadian Methodist hospital caring for wounded and dying soldiers. Every bed was occupied and in

three rooms we had them lying on the floor. Those who were dying asked repeatedly that some one would come in and tell them of the Jesus Doctrine. Since coming to Yachow I have again been called on to care for foreigners and also made an attempt to teach a class here in the Yachow General hospital. Now the time has come for Miss Therolf to go on furlough and I must take over charge of the hospital. Although hampered by lack of the language I can only press forward doing the best I can and lean heavily upon our Lord to guide every step of the way.

—Carrie Shurtleff, Chengtu, West China.

THE SCHOOL OF MOTHERCRAFT

The year has been a good one in our school in spite of the difficulties under which we have worked while the building has been going on. The Elbert Shirk Memorial is fitted exactly to the needs of our institution and gives us a chance to begin now the fulfilment of our dreams. For this gift we believe that many families will join us in thanks to Mrs. Shirk. Our Chinese teaching staff have been so united in spirit, so hard working and loyal, that we have much for which to thank the friends who have been praying for us and above all the Father who can create this unity. This splendid Christian spirit has already brought many blessings and we believe is the beginning of a new day in our school. God has indeed been good to us and it is continually with us that we have much for which to give praise.

The interest shown in our school by an ever widening circle of Chinese is a reason for gratitude, but it takes time and energy to keep in touch with these friends to whom, and through whom we would reach out in service. The past has held much that is good but the future we believe is to be still better.—Mary I. Jones, Huchow, East China.

ATTENTION W. W. G. !!!

"It was indeed a privilege to attend the Conference of the Nurses' Association in Canton, but in addition, my long anticipated trip to visit our South China Mission was realized. For between the close of the Conference and the sailing of the boat on which I had been able to secure passage, several days remained and I could not think of going North again without seeing Swatow. The W. W. G. girls, I know, will appreciate my thrill as I caught my first in 1921 when I saw Miss Noble proudly carry a model of that building on to the big Northern Baptist Convention platform. Now here I was seeing the lovely building, all completed. It is a two-story building of stone, cut from some of the enormous granite boulders on the hill where it is located. It is built as a model Chinese home and pro-

vides an opportunity for the girls in the Girls' School to receive special training in Domestic Science. Opposite the main entrance is a moon door leading from the reception room into the central court. Unlike most Chinese houses there is a roof over this court, affording protection from the rain, but elevated above the roof of the house, thus giving light and ventilation as well. The bedrooms and living room on the second floor open onto a balcony overlooking the court."—*Harriet Newell Smith, Ningpo, East China.*

TIDINGS

EDITED BY CONSTANCE JACKSON WARDELL

WHAT DO YOU READ?

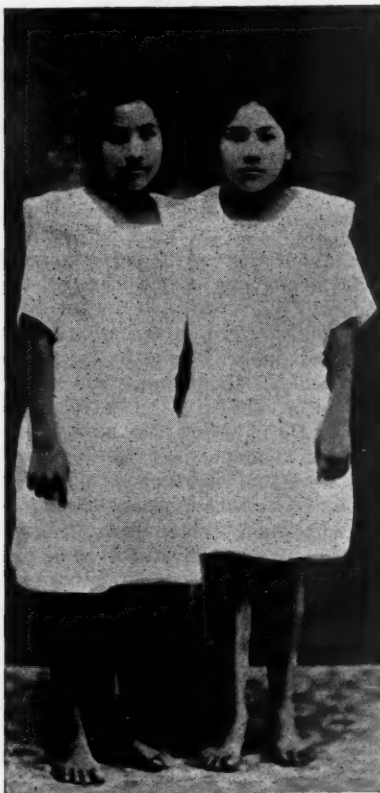
Have you ordered your new copy of "From Ocean to Ocean," most demure in its lavender cover, but fairly bursting with pride at the record of progress contained within. You cannot be missionary-minded without it! Better than ever before, larger, clearer type, more pictures, longer letters—and still only 25 cents. Order while the edition lasts! Programs for its use are novel and suggestive. They are free this year, as usual.

How about other new tid-bits in the literature line? Here are a few Spring offerings. "Just Indians," a bright résumé of work on all our Indian fields which quite lives up to its gay orange cover, and costs only five cents. Are you interested in our educational work? Try "Train Up a Child" and you will be. It is free, as is "Thank You Thoughts," the latter in case you are interested in all the good things which have happened to us during the past year. There are two fine new leaflets on Christian Center work which hold much more than the five cents' worth which they cost. "Rankin Christian Center—A Dream That Came True"; and "Christ at the Center," deal in story form with all the various activities of a polyglot Center. Watch for more announcements later. Meantime orders will be promptly filled.

MORE ABOUT THE BAREFOOT TWINS

In April Tidings there appeared a brief story about the barefoot twins in our School at Managua, Central America. For the interest of those who met their tale with encouraging response their pictures appear in this issue. Petrona, the darker of the two, is brighter and quicker in action and speech but Paula is more careful and thorough. The missionaries are hoping that someone will help keep these girls under Christian influence and give them a fair chance in life. They were living at home with a half sister before being taken to the Baptist boarding school but she began working out as a servant last year and their surroundings were

most unfavorable. The family is a most promising one. The girls' brother, a fine Christian lad of 16, attends our grade school at Masaya. Since his father's death he gets up every morning at three o'clock to take meat from the slaughter house to the market, thus helping to earn a meager living before going to school.



PETRONA AND PAULA

SPRING SHOWERS THE YEAR 'ROUND

It has been interesting to note a broad and generous interest over a large part of the country in Mather's much needed laundry. Several letters have recently reached the editor of Tidings indicating that several circles are suggesting some concerted effort to raise the money so necessary to the comfort and efficiency of the School. The girls do their washing in a little one story building and then carry the wet clothes over the public road to the old saleshouse on a distant part of the campus to be ironed. Both of these buildings are beyond repair and detract from the beauty of the grounds. There is no indoor space for drying and Miss Hunt, the principal, writes: "These conditions are endurable only because we have faith to believe they are temporary." The new building is to cost about \$8,000 and Mather students are praying earnestly that this money may be secured. The suggestions along practical lines which have come to our attention lately include an apron shower, the idea being to make a number of tiny white cambric or gingham aprons with miniature pockets in

which is enclosed a rhyme requesting a penny an inch for the measure of one's own apron band. These may be distributed among friends as a real lift to Mather's building project. Another letter suggested a Father Time shower, each person interested contributing a penny a year for the number of years old she is—it might even be a Leap Year shower, multiplying by four! Another interesting idea was a Market Basket shower to which each of a local group of women contributes some useful item of food. The basket is then carried around among the group (possibly right to the back door of each house by some obliging small son) and each person buys some article of its contents at the price specified. Every woman may contribute her own speciality and one's mouth waters at the thought of possible plum pudding, gingerbread, fudge, cup custards, potato salad and home baked Virginia ham. These suggestions are merely passed on for what they are worth with gratitude for the many women who are interested in Mather's urgent needs.

A Tribute

We, the President and Faculty of the Baptist Missionary Training School in Chicago, desire to express our appreciation of the faithful work done by Miss Martha Troeck, and our great bereavement over her recent death.

Miss Troeck came to the Training School in 1919 after many years of valuable service at Ellis Island and other mission fields. Her experience with people of all nationalities made it easy for her to become a friend to the many whom she met in the foreign district where she served.

She always made it a rule to speak of the love of God and salvation through Jesus Christ whenever she came into personal contact with others. Her faithfulness, cheerfulness and generosity were proverbial and were manifested by her thoughtful kindness to others every day of her life.

She was called to her reward suddenly and entered into her rest while actively engaged in her missionary work. This is as she would have wished had she given expression to her personal preferences. Her loss to us is irreparable. She was unique in her work and her forceful personality. We are grateful for having known her. We grieve at her untimely end, but not as those who are without hope, for we know that she is with the God whom she loved and served so faithfully on earth, and that her joy is full.

Signed (Mrs.) Clara D. Pinkham, President, Ida A. Powell, Eleanor Joy Carman, Committee.

WHEREAS, Miss Martha Marie Troeck has been suddenly called from her active duties here to a higher service in her Father's house above,

Resolved, That we, the Student Body of the Baptist Missionary Training School,

record our appreciation of her untiring service for others and her sympathetic understanding of the foreign-speaking people, her gracious generosity, her persistent cheerfulness in spite of almost overwhelming difficulties, her personal interest in each girl's future, and our keen realization of deep loss. Signed *Thelma Cushing*, Student Body President; *Helen Collyer*, Student Body Secretary.

FROM THE FAR LANDS

Rev. E. Tribolet

AN APPRECIATION BY DR. J. E. CUMMINGS

On April 14 a cablegram was received from Rangoon as follows: "Deeply regret to convey the sad news of the death of Rev. E. Tribolet from pneumonia." Another veteran missionary has fallen in Burma after distinguished service for nearly 36 years at Tavoy, Bassein, Mandalay and Myingyan.

He was born in Alsace-Lorraine, November 20, 1862, came to America in his young manhood, was converted at Christian, Ill., immediately entered Morgan Park Seminary, a classmate of Dr. F. L. Anderson who states that Mr. Tribolet was the ablest man in the class of 1888. He distinguished himself in Hebrew and was later appointed by Dr. Harper to be an examiner in that language. After graduation from the Seminary, he married and sailed immediately for Tavoy, Burma. Favored with an excellent teacher, Saya Lu Din, he speedily acquired a mastery of the Burmese language, and a genuine love of the people and comradeship with them.

After the death of his wife at Tavoy, he was transferred to Bassein and there built up an excellent central station school, and travelled widely on evangelistic tours through the Bassein and Myaungmya Districts. He was a good builder and excelled as a school manager in thoroughness, discipline and inspiration. At Mandalay he brought the Boys' High School to prominence as one of the best schools in Burma. There also he had charge of the great Mandalay field, supervised the erection of the Girls' High School buildings and made the arrangements for the entertainment of the Burma Conference and Convention in 1920. His capacity for work was prodigious. His final service at Myingyan was equally efficient. Many young men throughout the country will rise up to bless his memory.

In conference with missionaries, he was shy. He worked best alone, not with or through committees. He had unusual strength of mind and body. His methods were direct and forceful. He spoke with equal fluency English, French, German and Burmese. He was a great student, keenly interested in the historical develop-



FOREIGN STUDENTS, BAPTIST THEOLOGICAL SEMINARY, HAMBURG

ment of nations, philosophies and religions. In his second marriage he found in Miss Melissa Aldrich a wife whose grace, culture, winsomeness, tact and devotion, richly blessed his own life and made their home a refuge for anyone needing sympathy, help and guidance in the way of life. Mrs. Tribolet, two sons and a daughter survive him. Where is the man to take up the great work which he has laid down?

THE BAPTIST SEMINARY AT HAMBURG

Wherever the activity of the American Baptist Foreign Mission Society extends, one great need is for thoroughly trained leaders who can present the Gospel to their own people. In Germany this need is being met effectively by the Seminary at Hamburg. Already this theological school has sent forth 600 trained young men into the ministry in Germany and in neighboring countries, a contribution to the cause of Christ which no man can measure. The work at Hamburg is carried on by a faculty of six members, headed by Professor Carl Schneider, who succeeded the late Dr. Gustaf Gieselbusch. At the present time there are 44 students, of whom 17 are from lands other than Germany. The accompanying photograph shows the foreign group representing nine different nationalities who come from other countries for their training here.

The Foreign Mission Society has for many years made a financial grant to the work of the Seminary. From 1880 to 1906 the Society paid for the support of two teachers. From 1906 to 1920 German Baptists met all expenses without American assistance. Since 1920, owing to conditions following the war, the Society has again been granting financial assistance. An appropriation of \$4,000 was made for the fiscal year 1923-1924. Of this \$2,100 was toward the support of the students from outside Germany. Another \$1,000 was toward the support of teachers. The balance, \$900, is to be used for necessary restoration and improvement of buildings. The sum of money involved is not large, yet through it the Society has a share in the carrying of the Gospel into ten different nations in Europe.

A CHRISTIAN CHINESE WEDDING

American friends of Rev. Donald Fay will be glad to hear that he was married the middle of February to a beautiful Chinese girl, Mei Yui Chow. She was graduated from Pomona College in California and since her return to China has been teaching in the Methodist girls' school. Rev. Dryden L. Phelps thus describes the wedding: "There were many specially invited foreign and Chinese guests, the latter in gorgeously colored silks. Margaret Brayton played the wedding march, and in came Dr. Joseph Taylor and Mr. H. J. Openshaw, then Donald Fay and Hsu, his best man. Then came the little Chinese flower girl in lovely silk, gravely scattering flowers up to the beautifully decorated raised platform. After her came Mei Yui Chow and her maid of honor. Mei Yui wore a pale pink silksuit, Chinese women's style, under a tulle net hanging diadem fashion from her head down. Mr. Openshaw and the Chinese pastor of the Methodist church married them in Chinese and Dr. Taylor said a few words in English about Donald. After the ceremony the bride and groom kowtowed—bowed deeply—to one another, then the ministers and the couple bowed Chinese fashion to one another, then dear Miss Loomis who for so many years has been a mother to Mei Yui came to the platform and the couple bowed to her. Then the couple turned to the audience and bowed and we all stood and returned the bow."

During the four years Donald Fay studied in Rochester Theological Seminary he made a host of friends. Upon his return to China he was ordained, being the first Chinese to be ordained from the West China Mission. In March, 1923, he was installed as pastor of the Chengtu Baptist Church, where he has served with devotion and ability. He has given freely of his time in work at the Baptist College, the University and on committees and union organizations, and has also had the oversight of the city boys' primary school. Recently he was elected moderator of the Association of Chinese churches and is helping in the work in evangelism.

FROM THE HOME LAND

A DAY IN SANTIAGO

Our last day in Santiago, Sunday, February 3, was one of great blessing. There was first of all the sunrise prayer meeting. Then at 8.30 to 10 a. m. we helped in the Sunday school, at the close of which I gave an object lesson talk. At the evening meeting the house was packed, many hundreds being present. I spoke on the Lord's coming. That night we were happy to witness the largest number of converts for the week. One of the first to come to Christ was the mother of three young women who accepted Christ in our meetings there last year and who have since been baptized. Soon seven were standing and after another invitation the number increased to ten. After a period of prayer three more came to Christ. Then the whole audience sang softly "Dios manda to gran poder," and a tall young man arose and walked boldly up the aisle and accepted Christ, thus making 14 by my side on the platform. While we were still singing two other young men came forward, thus making 16 in all that night. One of the 16 was a man of about 50 years. There was great joy in that city that night.—*Fred J. Peters*, Evangelist in Cuba.

A NEW PLAN OF EVANGELISM

UNDER A NEW PLAN of evangelism in Pennsylvania Rev. A. B. Strickland, superintendent of evangelism in Pennsylvania in cooperation with the Home Mission Society, holds four evening preaching services each week, the other three being devoted to personal work. Bands of

personal workers going out two by two visit those who may be influenced to give themselves to Christ. The church conducting the campaign is not open during the three nights upon which personal work is being done. The effectiveness of this plan is seen in the following quotation from a letter written by a pastor: "We accomplished more in one week than we could have in four under the old system of meetings every night. More than 40 decisions were registered the first week. But the greatest benefit has come to the church itself. We now have a company of enthusiastic workers who have a passion for souls, and who visited about 100 homes in three days. This means new life for the church. We expect an increased attendance at all services as well as a substantial increase by baptism and letter."

Fruits of Country Life Service

BY COE HAYNE

Rev. Henry W. Stevens, pastor of the First Baptist Church of Brockport, New York, has made possible the reproduction in this number of MISSIONS of a photograph of an interesting group of young men, all of whom either have been or at the present time are members of Mr. Stevens' Bible class in Brockport. Aside from the interest which is naturally aroused upon the mere viewing of a group of young Americans in company with their pastor, there is the interest which comes with a knowledge of its personnel.

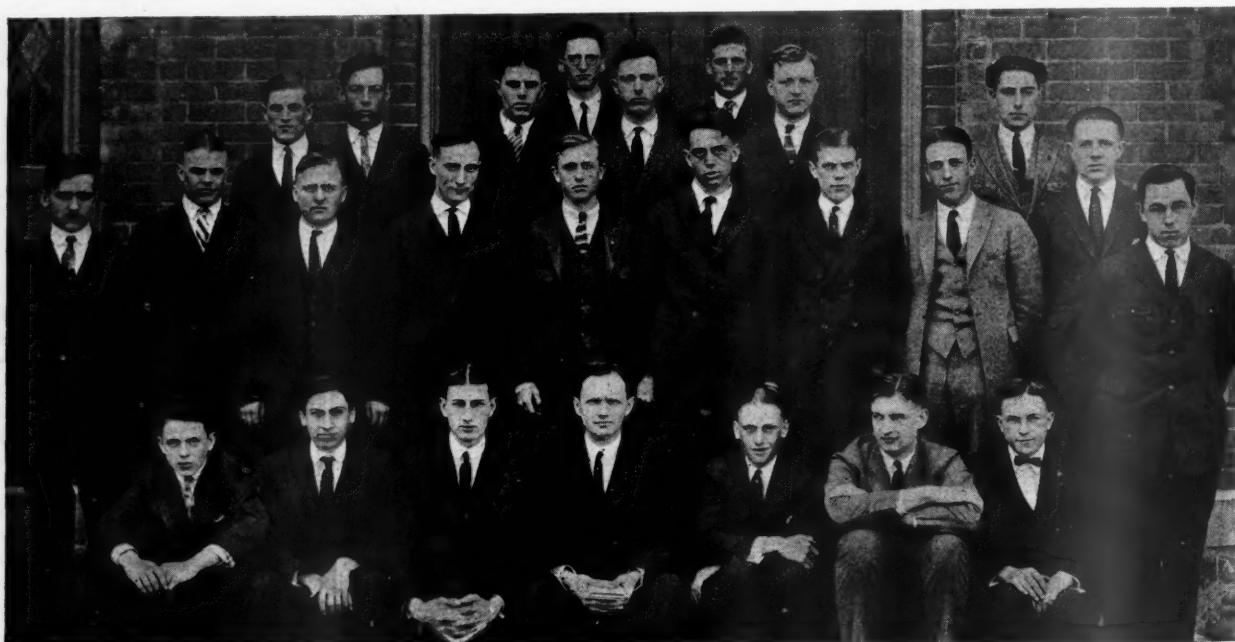
Brockport is a town of substantial proportions and is the trading point for one of the richest agricultural sections of the Empire State. While Brockport contains the desired agencies that count in character development and social betterment possessed by larger towns, it may be classified as a rural community; at least a pastor

with an intelligent grasp of modern social life may so classify it and labor therein with the outreach of one who has a working knowledge of the rural-mindedness of Christ.

Nearly half of the young men shown in the accompanying photograph have left Brockport and their former pastor's Bible class. Brockport, like thousands of other towns, sends yearly its quota of young people to the larger cities. Without such contributions the larger places would suffer immeasurably. A pastor who senses this dependence of the city upon the rural community finds greater joy in watching the young people whom he has trained leave their home town to make their worthy contributions in the building of a stable national life.

Gov. Gifford Pinchot, at the first conference held by the Commission on Church and Country Life, declared that it is the country church rather than the city church which is our best defense against the advance of the evils of our time.

Among the twenty-four shown in the photograph one is taking a course in dairying in Cornell University; one is a student in Denison with the gospel ministry as a life work in view; another is studying in a school of pharmacy; six are with business concerns in Rochester; another is with a large automobile manufacturing concern in Pontiac, Michigan; and another is a teacher of physics in the University of Rochester and a recent graduate from Cornell. Out of twenty-four, eleven have left Brockport to engage in useful occupations; the thirteen who remain in the home town are in high school or are employed in stores, banks, factories or are farmers. The permanent strength of our national civilization is best measured by the soundness of life in such communities as Brockport.



BROCKPORT, NEW YORK, BIBLE CLASS. REV. HENRY W. STEVENS IS THE CENTRAL FIGURE IN THE FIRST ROW

Two Important Mission Conferences

The Telugu Mission Conference at Madras

BY REV. S. D. BAWDEN

THE American Baptist Telugu Mission is fairly well endowed with those entitled to write D.D. and M.D. after their names, and since Rev. D. Downie, D.D., is the dean of our Mission by reason of his age and long service, D seems the best letter for the divisions under which to report the Conference at Madras, December 27, 1923, to January 2, 1924.

When the writer was a lad of five in Elyria, Ohio, Dr. Downie, then pastor at Monroeville, Ohio, was a guest of my parents, while attending a "Kingdom Conference" in the church of which father was pastor, and it was there that Dr. Downie made his final decision to come to the foreign field as a missionary. The boy has grown up and is now in his third term on the same field where Dr. Downie has been an "Octogeranium" (to use Dr. Strong's classification) for some years, and both Dr. and Mrs. Downie were with us at Conference to celebrate fifty years of service for the Telugus. Dr. Levering (an M.D.) and her husband "Judge" Levering, were with us in celebration of completing thirty years of service. Twelve of the men present at Conference have seen from twenty to forty years of service, only six are on their second term and only five on their first term in India, and yet our great *Denomination* has made it possible for the Boards to send us only one new man and his wife this year and no single women. That is one of the big D's in which we have the utmost confidence and for which we pray constantly that it may really know the needs and clear off the *Debts* that stand so much in the way of our work out here.

Discouragement had no place in the sessions of the Conference, although the lack of funds to carry on the work already in hand, together with the inability to plan for any advance work at all, make it hard to be altogether cheerful about the outlook. But *Development* of the Indian churches and their leaders seems to be one of the outcomes from the lack of funds, since it has made necessary a heavier draft upon Indian resources and an increasing burden of responsibility upon the Indian churches, to which they are responding nobly.

The five *Delegates* from the Telugu Baptist Convention, who sat with us throughout our session, and contributed their share to our study of the problems, were a blessing to us, as they helped us see things from the Indian standpoint, and we believe that they gained new visions of the magnitude of the task and the difficulty of the problems before them and us.

We welcomed with much pleasure the *Deputation* from the Woman's American Baptist Foreign Mission Society—Mrs.

Goodman, Miss Prescott and Mrs. Strong—who shared with us in our *Deliberations* through six days, who got some glimpses of the *Differences* in opinion that come from our different points of view of the work and its possibilities and needs. We trust that they enjoyed our *Disputations* at times and did not conclude that we are necessarily deficient in Christianity because we feel strongly and speak vigorously about the opinions we hold as to many things. Whether they and the Boards at home will agree to all the *Decisions* we made in the course of the Conference remains to be seen. We did not see our way to enter, at present at any rate, into a scheme for a distinctly Telugu first class college at Bezwada. The Decan Hospital problem was a difficult one on which to agree, and so we asked them to absorb all they could of our various points of view and try to enlighten the Board as to the situation.

Doctrines are things that lie at the foundation of all our work out here, and yet we agree so completely on all the fundamentals that they seldom come up for any consideration in debate save as the background for our decisions. Our friends at home need have no question as to the loyalty of the missionaries in South India to the Lord Jesus Christ and His Cross. The Lord has richly blessed us this year in the proclamation of His Gospel, and a rough estimate shows more than 5,000 souls baptized during 1923 on this field, and a large increase in contributions from Indian sources.

One of the joys of the year is the privilege of social fellowship together as we meet in Conference sessions, and our *Dining* together gives us all a chance to get better acquainted and to share experiences one with the other. Dr. and Mrs. Ferguson, with their daughters and other helpers, had their hands full to provide shelter and food for us all, but as always, they did a good job and made us all very comfortable and happy.

No account of the Conference would be complete that left out our *Devotional* periods. To some of us they are the best part of each day, as they bring us to the feet of Him who died for us and for the multitudes of India. The services on Sunday and the half-hour morning and afternoon each day that were set apart for messages from His own Word about "The Attractive Christ" were moments of blessing. Will you join with us in prayer to Him that He may help us make 1924 a better year than 1923 in the American Baptist Telugu Mission in South India?

The South China Mission Conference at Swatow

BY ANNIE MILNE GIFFIN

The Conference this year, December 6-12, was attended by 48 missionaries. We were all glad to welcome back Mr.

Speicher and Mr. Waters, Mr. Burket and Mr. and Mrs. Adams, and to welcome for the first time Dr. Velva Brown and Miss Helen Clark. We sadly missed Mrs. Waters and Mrs. Speicher, who had been detained in America; Mrs. Bousfield and Mrs. Hildreth, still in the north because of illness; Mrs. Baker, caring for seven mission children at Chaochowfu; Mrs. Burket and three children at Changning; Miss Milne, doing her work in the academy at Kaying; and Miss Senn, staying by her girls, who have been passing through an epidemic of malaria.

The time was divided among reports from the various fields, business, and inspirational features. The subjects for the devotional meetings were all based on the personality of Jesus; Jesus the Son of God, Jesus the Son of Man, Jesus our Example, Jesus our Lord, Jesus our Saviour, Jesus our Leader, Jesus our Friend, Jesus our Advocate and Judge.

The very interesting account of the Stockholm meetings, given by Mr. Speicher, was such as to make us all wish we had been there. The meeting on "Winning Men to Christ," led by Mr. Waters, was one of the best during conference week. During the evening, many gave specific incidents of conversions on their various fields, and prayers were offered for these converts and others.

The conference sermon by Mr. Bjelke was full of enthusiasm. The social evening consisted of two parts. The first, of high class vocal and instrumental music, was uplifting, and the second part, in lighter vein, was equally enjoyable.

Plenty of time was given for reports from the fields. Everyone who was responsible for a distinctive work gave his or her own report, and was not limited to three or even five minutes. Each was asked to report under three heads: What has been done? Future plans. What part are the Chinese taking? While many of the reports bemoaned the fact that shortage of appropriations had hampered the work, still in very few cases had work been discontinued. At Ungkung, where funds were not sufficient to carry on the girls' school, a new plan is on foot for changing it into an industrial school where older girls and women may work half day and study half day and thus be self-supporting. At Hopo, where the gentry have already built a hospital, they are now offering to support a middle school.

The academies at Kakchieh and Kaying are now nearly self-supporting. In these higher institutions it is possible to charge higher tuition. It has been found that the primary and grammar school are the ones requiring the most help financially. In Chaochowfu this has given rise to a new proposition. Where our Mission has only lower schools and the government has high grade academies and normal schools which swallow up our boys after they graduate from our grammar schools, the work has been unsatisfactory. It is

now suggested that the lower schools be discontinued and our buildings be used as hostels for the young men attending these higher schools. The missionary feels that in giving his time to these young men he would have better results and the work would be practically self-supporting.

Many of the country churches have suffered from lack of missionary supervision. Now that Mr. Speicher has returned to the Institutional Church, Mr. Hildreth has been released for this country work among 24 churches of the Swatow and Chaochowfu fields. A special evangelistic campaign is to be carried on by an evangelistic band composed of Mr. Waters and able Chinese leaders on the whole Tie Chu section of the field.

The orphan asylum at Swatow, supported by the Swatow Chamber of Commerce and supervised by Miss Sollman, who declares it is run "exactly like a Christian mission school, only better, because there is always plenty of money"; Miss Dulin's Foundling Home, where seven little castaways are clean and happy; the School of Mothercraft at Kaying, and the Home Economics Department in the model Chinese house in connection with the Girls' High School at Kakchieh, were among the newer features described.

The business is a necessary evil of conventions. If anyone thinks that cases are carelessly or hurriedly disposed of in our Conference they should attend just one. The committees are most conscientious in their work and then all matters are acted upon by the whole. Toward the close of conference a list of former missionaries was made out, and different ones volunteered to write personal letters to them. But there are many interested in South China and the individuals here who have never been on the field. To such we here give our thanks, and for them we send this report.

THE JUBILEE IN SWATOW, SOUTH CHINA

Fifty years ago the Women's Bible Training School, the first of its kind in China, and it is thought in the world, was started in Swatow, South China. What changes have taken place in that time! Mrs. Prudence C. Worley, in writing of the school says: Twenty years ago the women cooked for themselves whenever possible, providing their own food. But the families of many of them were unwilling or unable to furnish funds for their food. It was, in their estimation, enough of a favor to grant permission to shift the usual burdens of the wife or daughter-in-law to others. An additional expenditure of money for their maintenance was not to be thought of! And it was only when the school furnished \$2 a month to each such student to meet the cost of her food that she could come at all. Little by little this amount was lessened during the succeeding years, and in the autumn of 1910 a definite fee for board and tuition was charged. This has been gradually in-

creased from time to time until in the school year of 1917-1918, with an enrolment of 61 students, the fees totaled \$593. But in 1922-23, the enrolment being 84, the fees totaled \$1,816, a three-fold gain in five years.

The class graduated from the regular course in June numbers 11 and that from the Kindergarten training class, 4. Of the 35 non-Christians in school during the year, 20 made their decision for Christ and of these 10 have been baptized.

But that which fills us with perhaps the greatest joy is the record of our graduates. The first class that was graduated had one lone woman. The total today, exclusive of the Kindergarten training class, is 69, two of whom have died. Of the rest, 4 are now trained nurses and in service, 26 are teaching and several others have taught for a longer or shorter period, and 5 are the wives of preachers and teachers, some of whom are assisting in the schools conducted by their husbands. Eleven are Bible women of whom there are 2 each in the Hopo, Kityang, Chaochowfu, Chao-yang and Swatow-Kakchieh fields and one in the Kakchieh hospital.

Nineteen have continued their studies after leaving school and of these the 4 nurses mentioned before, one student who has taken a normal course in Canton, two who have attended the Bible Teachers' Training School in Nanking and four who have graduated from our Kindergarten Normal Department are all in service. Eight others are now taking the Kindergarten Normal Course. Six of the seven graduates from the Kindergarten Normal Course are now teaching and the seventh will probably have a position for the new year. And those who are not engaged in distinctive mission work are accomplishing we trust a no less important task by helping to establish Christian homes all over our South China Field. Then there are the many who are not graduates but who, having attended the school for a longer or shorter period, have returned to their homes and are, we hope, more worthy members because of their contact, though often brief, with a Christian school and Christian environment.

Just a word as to future prospects. For years it has been the desire of the missionaries connected with the school to provide courses especially suited to the mother in the home and our regular course has been revised to meet that need in so far as has been possible. Within the past two years requests for a more general course have come from some of the Chinese, but stringency in the matter of funds and the ill-health of some of the needed workers have made it impossible as yet for the requests to be met. We are hoping, however, that with Chinese cooperation, funds may be raised to make possible a larger teaching force, and as necessity demands, added building facilities.

An Industrial Department also is one of the aims which lies before us and could you

peep into our dormitories on Saturday afternoon you might think that aim were being realized. It is indeed to a small degree and it is surprising how many dollars from this source accrue to board and tuition fees. Several students each year give half time to handwork and half to study for otherwise they could not come.

We are looking forward with much pleasure to the arrival in the autumn of Miss Alice Chen (Tang Teh-Kuan) who will graduate from Ginling College in June. It is through her we are hoping for the realization of some of our bright prospects, yet we know that our real hope is in Him who is at once the Author and Perfecter of all that is worth while in any plans we may attempt.

THE BEST IS YET TO BE

"I never knew the spirit of evangelism to be stronger in this mission than now and I am in a position to know," writes Rev. L. W. Hattersley, principal of the Cushing High School in Burma. "The consciousness is growing in our missionaries that faithful years of sowing have brought a white harvest which must now be gathered in and the missionaries are doing it. I predict that this year will be the best year our mission has ever seen for number of converts and that the next year will be still better. Here in Cushing High School, one of the big central schools of our mission, we recently held evangelistic meetings under the direction of our mission evangelist, Dr. Thomas, and about 30 students stood out for Christ. That is wonderful when you realize that there is a nationalist movement on here and Buddhism is making every effort to revive itself. In the last month we have baptized 14 students and others are waiting. Some of our converts come out boldly in spite of persecution. One came from a Mohammedan family and he was immediately rejected by all his relatives as soon as he accepted baptism. Another convert was from a Hindu family. Four or five are from Buddhist homes. That means hardship for these lads."

A FRIEND IN NEED

Our new Christian Center in Rankin, Pennsylvania, reports a recent significant experience, indicative of the way it is gaining an entrance into the hearts and lives of a large cosmopolitan population. The mother of one of its families died suddenly and our missionary, Miss Luella Adams, was asked to conduct the funeral, though they were unwilling to accept a minister's services. The family was quite destitute and the undertaker refused to let the body leave his rooms until the casket had been paid for. The missionary went from store to store asking for contributions. The only places where the father had spent his money, the saloons, refused. However, in less than half an hour, she returned with \$173 in cash, contributed by various business men of the city, and the services then proceeded without further delay.

Department of Missionary Education

Conducted by Secretary William A. Hill

A SUCCESSFUL SCHOOL IN OTTAWA

The First Baptist Church of Ottawa, Kansas, has recently closed a most successful School of Missions. The Church was fortunate in having as Dean Dr. W. P. Behan, who worked with untiring devotion. Preparations began early in January, with committees working on curriculum, teaching staff, arrangements, publicity and promotion, and exhibit. The Sunday school was placed behind the project, all departments above the Primary being in competition with each other to see which department could enroll in the School of Missions the largest percentage of its Sunday school enrollment.

The School was organized into senior, junior, sophomore and freshman classes—the senior class recruited from the adult department; the junior class from the senior department; the sophomore class from the intermediate department, and the freshman from the junior department. This type of School utilized existing organizations as promotive and directing agencies, which proved a great help.

The field of study was Japan, all classes except the freshman using Axling's book, *Japan on the Upward Trail*; the freshman class used outlines based on *Young Japan* and *The Honorable Japanese Fan*. The School held eight sessions on succeeding Thursday nights, meeting from 7 to 8, preceded by a supper at the church and followed by the regular prayer meeting. The first session was registration night, in connection with which a stereopticon lecture on Japan was given. Over 200 registered this first night; the next six sessions were study sessions, registration closing on the night of the first study with 321 total enrolled. The last session was "Commencement" and contained the following features:

1. Stereopticon Lecture on "Baptist Missions in Japan."
2. The awarding of certificates. All present at five out of six study sessions were given an attractively printed certificate card; silver stars being added for all who had studied the textbook and kept notebooks; gold stars being added for all who in addition had read outside references; 187 certificates were granted.
3. The presentation of banners to the department with the highest percentage of its enrollment registered in the school and attending its sessions; and of a picture to the class in each department with the highest percentage of their enrollment registered in and in attendance at the School of Missions.
4. A "Commencement Address" by Mrs. Edwin Kinney, Americanization

Field Secretary of the Woman's Baptist Home Mission Society.

5. A Japanese Exhibit. Many beautiful Japanese articles were shown, among them a set of Japanese dolls, presented to Ottawa University by Miss Elma Tharp, who has just returned to her work in Tokyo; garments and curios loaned by Miss Yama Shimamura, our one Japanese student in Ottawa University.

An unusually deep interest was shown from the start. In spite of several evenings of bad weather, the average attendance for the eight nights was 244. Especially noticeable was the enthusiasm of the Juniors, who not only maintained a high average attendance, but whose hands as well as minds were busy making Japanese houses, mounting and painting pictures, etc. The Junior Department won the banner with 65 registered out of a total of 127 enrolled in the department, or 51 percent, and with 53 receiving certificates, or 81 percent of its registration.

The School came to an inspiring close with the presentation of a Japanese Missionary Pageant, given at the church Sunday evening, March 30. The Spirit of Japan was represented by Miss Yama Shimamura, our very popular and attractive Japanese student. During the period of the School sessions the pastor, Dr. W. A. Elliott, generously permitted the use of both the Sunday evening hour and the prayer meeting hour for stereopticon presentation of scenes and missionary work in Japan. Beautiful posters were made and displayed in the lobbies and halls of the church building, large use was made of the press in the city and of the church Bulletin, in addition to the effort each department put forth to enroll its own numbers.

The School was so successful that already plans are being made for an even larger and better one next year. It is hoped to secure the cooperation of the other churches in a simultaneous campaign and stir up a missionary enthusiasm that shall be city-wide.

It should be added that one practical result of the School was the distribution of envelopes at the last session, in which special gifts were placed and brought to the church Easter Sunday, these gifts to apply to the New World Movement fund.

DEBATES ARE HELPFUL

A mission study teacher sends the following suggestive and interesting item:

In three mission study classes I have taught this year, we have had debates on the following question: "Resolved, that the Japanese should be admitted to the

United States on the same condition as the European emigrant." Two of these debates were in Buffalo churches and one in the First Church at Niagara Falls, where the participants were all men. In all, 24 people read and studied extensively in preparation for these debates.

NOTES OF INTEREST

Each year the various Baptist agencies concerned in the production of literature keep in mind the Interdenominational theme and attempt to make possible a systematic study. The Mission Study text-books furnish a background. Recent leaflets describing the denominational work in the country under discussion are available in program packets made up for a small price. Programs giving suggestions for the combined use of Mission Study books and denominational leaflets are prepared by the Department of Missionary Education for the various groups in the church. These programs may be secured by writing to the department.

The National Missionary Reading Contest, while not limited to any specific subject, features books relating to the fields under discussion in the Special Lists and offers a wide variety of other books, thus enabling the use of those already in church and Sunday school libraries. For the convenience of readers, a supplementary list has been printed on the same sheet containing the Contest lists for 1924-25.

For assisting church leaders to determine which study books should be used in the various departments of the church, the Correlated Program has been brought up to date and may also be secured for the asking.

GOOD TOPICS

The following topics used in recent meetings of the Women's Society of the First Baptist Church in South Bend, Indiana, were treated in a way that created much interest.

1. An Evening in Old Japan.
2. A New Fight with an Old Idol.
3. Debate—Resolved, That the Golden Rule is a Consistent Principle in Dealing with the Japanese.
4. Save the Seed Corn of America.
5. The Cry of the Children.

The University Pastors' Conference

Baptists of the North have 32 university pastors at institutions of higher learning, where they are in touch with 7,000 students, and are securing results which promise much for the church of tomorrow. These men, together with the secretaries of the Board, met at Stephens College, Columbia, Missouri, March 15-18, and gave the four days to the study of their common problems. Dr. Padelford, the Executive Secretary of the Board of Education, presided and gave the keynote. He took it for granted that they knew the importance of their work, and he was assured of their zeal. This gathering was

to be a time for an exchange of method, where each could learn from the experience of all. The Conference was held in Columbia because of the invitation of President Wood of Stephens College, and because of the opportunity afforded to see the Burrall Class, and the work which the First Baptist Church of Columbia is carrying on for students of Stephens College and the University of Missouri. The class and church lived up to all expectations.

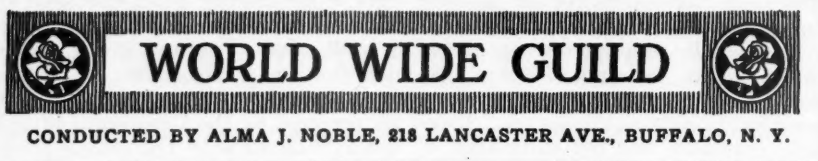
The subjects considered were of the most practical kind, and the discussions

were technical in their nature so that a report would not be of general interest, but whether they talked of the type of building which best met the needs of the work, or of the correlation of religious forces at the universities, or how to minister to the social life of the students, or of schools of religion at the universities, the purpose to serve was always seen, and it was manifest that they worked under the conviction that the service that they could render to students was to give them the knowledge of the Father and of His Son.—*George R. Baker.*

lowed. There are about 40 girls in the Harrison Chapter. I am told every girl in the town of Guild age belongs to the Chapter. They meet every Monday night and the attendance is excellent. Those girls have done remarkable White Cross work. One has to deal in superlatives when talking about Harrison. Never have I seen a more beautifully decorated banquet table. They used the Guild colors and star and white rose in a lovely arrangement. No pains were spared to make it most beautiful. And for more pepful singing and cheering one would have to look far. Do you ask for an explanation for all this? See one Mrs. Dickson, pastor's wife and counsellor!

It was most encouraging to note the marked improvement in the Seattle Chapters upon my return there this Spring. We had a splendid Banquet with the usual beautiful decorations which the girls of the First Church provide. But the most encouraging meeting was a conference on Methods, held one Sunday afternoon. There were 62 Guild girls and counsellors present; eleven Chapters were represented and one prospective Chapter had five girls there. We spent two and a half solid hours at real business. Some girls requested a similar meeting several times during the year. I hope the Seattle W. W. G. Council may make this part of their program.

I believe this will reach MISSIONS in time to announce to Western Washington girls that you will have the privilege of a splendid Methods conference conducted by your State Secretary, Mrs. F. B. Matthews, at the Burton Assembly this year. It will be a regular course with a period each day devoted to Guild Methods. Many girls ought to take advantage of this.



March On!

March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way

Where all the nobly wise of old have trod—
The path of faith made by the sons of God.
Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy guide:

Follow, and honour what the past has gained,

And forward still, that more may be attained.

—Henry Van Dyke.

I am sorry it is too early to give any statistical report on the work of the past year but I am writing this April 18th, and shall not know definitely the number of new Chapters, the number qualifying in the Reading Contest, and in the Theme Contest, nor the amount contributed to the Continuation Campaign until early in May. Look out for July MISSIONS and you will find it all there.

Our Study books for the Senior Chapters this year are "Ming Kwong," a fascinating book on China, and "Adventures in Brotherhood," an equally interesting book on Race Relations in the U. S. A. Miss Applegarth is preparing the Program on these two books for Seniors. Then we shall have a Program for Junior Chapters prepared by Mrs. Swain and Miss Martin based on the Junior books "Torchbearers in China" and "Land of All Nations." These Programs will be ready early in June.

We also have a new play, even better than last year's, written by Mrs. Swain and entitled "Yellow Peril." These preliminary announcements will help you build your program for the year's study until more definite details appear in July MISSIONS. The Reading Contest contains some fine new books.

I hope large numbers of you are going into Summer Schools of Missions, Assem-

blies, and Guild House Parties. May the dear Master give you all His vision of World Wide Service!

*Faithfully Yours,
Alma J. Noble*

IDAHO AT THE TOP

About 20 girls, all adorned in beautiful white roses, greeted and took possession of me upon my arrival in Harrison, Idaho. Never have I had such a cordial reception. And this was just the beginning of a very happy visit, typical of the rest that fol-



PUEBLA, MEXICO, WORLD WIDE GUILD

You know the West deals in "large verses." The largest Guild Banquet attended by a single church which I have ever visited was one at Everett, Washington. The World Wide Guild is just beginning anew in this church. This looks like a fine beginning. On display at the Banquet were some splendid White Cross samples. I was particularly interested in learning that any cotton cloth slipped in very tiny pieces makes excellent stuffing for rag stocking dolls, bunnies, and cats. This saves the cost of stuffing with cotton which is a considerable item. The Everett girls pass their suggestion on to you. Try it! Dolls and animals can be made this way from rag bag pieces at no cost at all.

Helen E. Hobart

DENISON UNIVERSITY GUILD CHAPTER

At last Ohio really has a Chapter of the World Wide Guild for College girls! It was organized in January at Denison University with a membership of 25. We have two meetings a month, one the Program Meeting and the other a combination of business and devotional meeting. So far, our meetings have been held in the various Granville homes.

We have not been able to do a great amount of intensive work as yet, but some things have been accomplished. All of our girls are in some Bible class and all have daily devotions. Six are tithers even though attending college; four are student Volunteers and eight others members of the Ohio Life Service League.

One theme was submitted and one girl entered the debate at our wonderful Cleveland Convention. We have a Prayer Band in the Chapter and a missionary library and have read 50 books. We were not able to qualify in the Reading Contest this year but are going to try to next year. We pledged and paid \$10 to the Continuation Campaign. Eight of our girls attended the Cleveland Convention last month and 12 were present at last summer's Assembly. We feel that we have made a good beginning and have proven that there is a great need for a World Wide

Guild in the lives of busy college girls.—
Helen Wickes.

A CHAPTER AT CROW AGENCY

Last year Miss Clara Olds was transferred from New England District and sent to work among the Crow Indians in Montana. Being an enthusiastic Guilder she was not long in organizing a Chapter at the Mission, and has sent the picture which appears on this page. They started with seven members and have grown to nine, three being Indians. Miss Olds writes: "We all thank you very much for the pennant. At our next meeting we are planning to prepare some post cards for Bible verses. We are looking forward to giving a Japanese play a little later. The girls are reading the books and hope to qualify in the Reading Contest but we had rather a late start and they may not be able to this year. I may lose two of the Indian girls as they hope to go away to school this spring or next fall. To say that I enjoy my work with them is putting it mildly."

THREE CHEERS FOR BURMA

Morton Lane School,
Moulmein, Burma, Mar. 9.

Dear Miss Noble: Your letter of June 27 helped tremendously in encouraging

our W. W. G. girls to read the books which other W. W. G.'s were reading. We have made a good beginning. Remember that English is a foreign language to them and it is a struggle to many of them to read in English. This year we have had but 59 members. Of these 43 girls read at least one book; while 12 girls read 3 books or more. One girl read 10 books; two girls read 8 each; one girl read 6; one girl read 5; four girls read 4 each.

Of course as a Chapter we cannot qualify in the Reading Contest, but I want you to know that the girls have tried, most of them, to read a little.

The girls have shown exceptional interest this year in their meetings, even the Buddhist girls have been glad to attend practically every meeting and we have arranged almost two a month. Sometimes the girls have conducted their own meetings and other times they have asked missionaries or teachers to give them special talks on pioneer missionaries or modern missionary work. The girls have given to mission work in Burma and in Japan chiefly this year. Most sincerely,

F. Faith Hatch.

KANSAS HAS TWO STATE RALLIES

These two Rallies in Kansas were planned by the State Secretary, Miss Olive Russell, but as she was not able to attend them they were presided over by Mrs. James Fisher of Wellington, who sends the following report:

One Rally was held at Great Bend and the other at Iola. The weather was somewhat against us, as far as the roads were concerned, at Great Bend, but we had a very fine Rally. Between 90 and 100 registered which was very good for that end of the state. The School of Methods held in the morning was well received by the girls, and the discussion from the floor was exceptionally good. The Missionary Base Ball created lots of fun and imparted quite a bit of information at both Rallies. The addresses by Miss Alice Thayer, Miss Otilie Pechous and Miss Marie Holmes of Assam, were very fine. The latter with



PRODUCTS OF A JAPANESE SUNDAY SCHOOL



W. W. G., CROW AGENCY, MONTANA

her appeal I am sure set our girls to thinking very seriously about the foreign work. It was one of the strongest appeals I have ever heard. Our two native girls, Ahma of Burma and Yama Shimmamura, were very great favorites with the girls, and I am sure the delegates enjoyed them as much as they enjoyed the delegates. The Banquets at both places were put on in splendid style, 100 at Great Bend and 150 at Iola, the Iola girls entertaining their little sisters.

There was more pep at Iola than at Great Bend, but this I think was due to more college girls being there from Ottawa University and Topeka and Lawrence. The drama given each evening, "A Willing Captive in Japan," was finely rendered, and very different in presentation.

The Sunday morning services were very fine, the pastors giving us full time. The devotional part of initiation service as used by our Wellington Guilds was presented, as we found that a good many Guilds have never used any initiation service.

I feel that our Guild Rallies were very worth while and splendidly arranged by Miss Russell, and am sure that the presiding officers and myself tried to carry out her wishes as nearly as possible. The girls at Great Bend felt that it was the best Rally they ever attended. Like all Convention and Rally Programs it was a pretty heavy diet, but the girls seemed to have quite a little life left when they got through.

TAKE AN INVENTORY

My Dear Guilders: Inventory Days! The merchants and their assistants in our business world are busy these days checking up on their stock—discovering the profit and loss; what they have on hand that should be disposed of; finding what has proved of most value to their needs during the past year. How about an inventory for these guilds of ours? Where does your chapter stand—how have you profited and lost this last year—what elements in your work and life could better be eliminated—what supplies do you know you should store up in greater abundance? Surely, if the man in commercial life finds it necessary to keep a check upon his business, we Christians doing the King's business for Him cannot afford to run our affairs in any slipshod manner. Let's check up together and together resolve that the business we have been entrusted to do shall have more earnest attention, more prayerful thought, more consecrated effort than it has had before. I am praying with you that we may be faithful Guilders in this work of ours and that we may honestly deserve a "well done" from our Master as we close the records of another year of Worth While Growth.—*Marion E. Mitchell, Beaver Dam, Wis.*

TWO GOOD RESULTS FROM NORTHFIELD

Granville, N. Y., has a year-old Chapter of 17 members and sent 5 of them to the

Home Conference at Northfield last year. On their return they had a "Northfield" service one Sunday morning, and throughout the year they have tried to carry out the many suggestions received there. They gave the "Pill Bottle" in their own church and in nearby towns and made \$50. At Christmas they sent a box of clothing and toys to the Indians at Red House, N. Y., and have given \$15 to the Continuation Campaign. Their Counsellor writes: "We are planning to send more girls to Northfield this year that they may receive a vision that will not only inspire them personally but will be a power for good in our Guild and church."

Danielson, Conn., has one of the most wide-awake Junior Guilds in the whole N. B. C. They have qualified for the second year in the Reading Contest and one girl who was at Northfield last summer and heard some pretty plain talk in the Methods Class on the value and inspiration of reading Missionary books has read 34 books since last July. Her Counsellor writes that it was entirely voluntary and that "she can give a handful of facts from each book and tell a story or two from those which were written in that style." Does it pay to go to Northfield or any other Summer School of Missions?

A MYSTERY

Dear Guild Girls: Ohio's last Convention seemed to reach the tiptop peak of cleverness. Saturday evening at the Associational Pageant, there were girls in the costumes of many of our Oriental countries and attractive girls dressed in our own red, white and blue. One group were real live walking candles—they were all just splendid! But our Alma Mater has asked me to describe the Cleveland girls only and I must obey orders.

If you have read "Macbeth" you can recall a forest that walked. Have you ever heard of books that walked? They were not quite like a Traveling Library. Twenty-six huge books about 5½ feet long

and 3 feet wide, passed before the judges at the Ohio Convention. They were all Guild Editions, blue bindings and white lettering. The titles you are all familiar with, for they are the books that you have been reading during 1923-24—"Lighted to Lighten"; "Woman and the Leaven in Japan"; "Creative Forces in Japan"; "The Child and America's Future"; "The Trend of the Races"; "Women Workers in the Orient"; "The Bells of the Blue Pagoda"; "Through Judy's Eyes," etc.

And the only unusual thing about these books were the two feet that seemed to be a part of each book. Perhaps you clever girls can solve the mystery. I know you can. Loyally in W. W. G.—*Cecile Munn.*

OUR GUILD FLOWER

Have you made your church realize that your flower is the *white rose* and your motto—*Grow*?

Have you ever sent a white rose to the members who are ill, with a merry message from each girl at the meeting?

Have you ever, as a chapter of the W. W. G., asked the privilege of supplying white roses for the pulpit some Sunday—the flowers to be used in some appropriate way after the service?

Have you ever used white roses—real or artificial—as place cards at your Rally Banquet, slipping the stem through holes in the name card?

Have you ever thought of having your chapter of the W. W. G. plant white rose bushes about the church or parsonage, with a ceremony such as is held on a college Ivy Day?

Have you planned to have a white rose shower for the bride-to-be in your chapter? Can't you see it all? Decorations, white roses? Gifts to follow out the green and white plan? White linens and green handy bags, dusters—anything.

Have you ever paid a surprise party call on your pastor and his wife? Each girl may bring a white rose to hand to the pastor's wife—and don't forget to bring the refreshments!—*The Star in the East.*



HOW ARE YOU GROWING?

The little song in March MISSIONS "Why are you so Happy?" suggested a question going one step farther back for the cause of the happiness. Why does the C. W. C. make children happy? Some letters recently received indicate the reason. No doubt the reason is that the C. W. C. provides a normal, wholesome, lively interest adapted to children on the Christian basis of love and service and with a definite opportunity for extending

the service in many directions. The Leader who can and will put time into the plans of her organization and has an absorbing interest herself in what she wants the children to be interested in will find her work half done at the start.

The money given is an indication of the interest and teaching given, but it isn't the end all and be all of our effort. In fact the teaching and training is our major activity but would be incomplete without the gifts. So letters that come telling of the spiritual

growth of the children are a great satisfaction.

From Our Adopted Missionary

March 2, 1924.

Dear Boys and Girls of the C. W. C.:
A few days ago a letter came from Miss Noble containing some very good and interesting news. She says you have adopted Shaohsing for your very own mission station for this year. Just the thought of it makes me feel hundreds of miles nearer home than I felt last week, and though it is nice to be adopted by big people it is lots and lots nicer to belong to the children.

Come and visit me this afternoon in Shaohsing. (Pronounce it Zou Shing.) Of course when you come you will want to rest awhile in the missionaries' homes, and we will all take you to see the boys' and girls' schools, the church, the night school, the play ground, the hospital, and the Industrial Home where you will find the sweetest, cuddliest baby dolls made in China, besides many kinds of pretty cross stitch embroidery.

This year you will find in the Hospital not only men and women, but little boys and girls and tiny babies. Sometimes poor little children are badly burned because some one in the home has not been careful with the fire. Two little girls, such roley-poley dumpling-cheek tots were in the hospital a long time, and because Miss Larner, one of the nurses, became so much interested in them, she put them into the girls' boarding school. So if you come you will see them marching on Sundays in a long line of blue gowned girls to church; or at recess time sliding down the slide, or trying to walk on the swinging log, and slipping off and trying again. And you will see the dear little boy not much older than a baby at school, too, because he has no mother, and his father is a soldier man who can not stay home to care for his children. So to let big sister get an education, little brother had to come to school, too. And when he was so very ill one time, sister was so good and faithful, and did just what the doctor told her to do,



MRS. THOMAS AND OUR CHINESE CRUSADER, TOM JOA

that little brother became strong and well and happy again.

In our Industrial Home too we have some children who go to school, for this year we have said that those mothers who want to earn their living by doing cross stitch embroidery must send their children to a Christian school. And big girls from 12 to 18 years old are expected to be in school half of each day. Most Chinese children love to study, so we do not have to urge them. They just tease their fathers and mothers to let them have an education. The way we do is to have the girls come early to school and just as soon as classes are over they come to the Industrial Home and work. We thought one girl who has a baby sister, and a cross little brother who wants to be carried a lot, could not go to school because her mother needed her so much. But Ah-ding cried and begged so hard that her mother felt that she had to let her go, especially as she promised that she would work extra hard and earn six dollars every month if only she could go to school.

A lot of girls are in school now, who, before the industrial work was started, thought they never could have a chance.

Still ever so many boys and girls are waiting to go. But let me tell you the trouble we are in. The girls' school is filled to overflowing, and what are we going to do? There is a way to fix it. We can build another room, and in order to get the money for that, we are turning to Industrial Schools. If you boys and girls will give your parents and uncles, and aunts cross stitch presents from our school next Christmas, we can build that room and everlasting years, "Plum Blossom," "Snow Flower," "Little Goose," and all the others can go to school. So send me your order for center pieces, napkin rings, pin cushion covers, doilies, etc., and Foreign Post office money order. Any order which comes specially saying that the profit is to go to the new girls' school building will be applied there until it is all paid for. This is a fine plan isn't it? And it will make you just as happy as it will make us if we work together to bring it to pass.

With best wishes and hearty greetings from your adopted missionary,

Marie A. Dowling.

Yes, We Will

The following letter written to a Crusader Company in Buffalo, N. Y., explains itself. It is passed on in the hope that other Companies will send Captain Laughton some of these things too. A special request like this gives added interest to the pleasure of packing a box.

INLAND SEA, JAPAN

March 16, 1924.

Dear Crusaders: I received your kind letter of February 14, 1924. I was very much touched and impressed with the message of love and interest in us and the Gospel Ship *Fukuin Maru*, as expressed in the Valentine Card made by the hands of your Children's World Crusade. Will you accept our very best wishes with the hope that we shall hear from them again very soon.

I wonder if your Children's World Crusade would be interested in making little things that might interest the little tots of our Sunday schools and Kindergartens in the Islands. The way into the hearts



CHILDREN IN THE PLAYGROUND, SHAOHSING



SKIPPING ROPE



SHAHSING'S LITTLEST STUDENT

of the Island people is by the way of their little children, and we shall be very glad if your Society could be interested in such work as collecting materials such as notebooks, pencils, little booklets, stuffed dolls, etc.

There never was such a time as now for evangelistic effort and if your societies can help us in this way I shall be very happy indeed. The people of the Islands are 30 years behind Tokyo the capital city of the Empire in thought, progressiveness, and civilization. There is much opposition but the future looks bright, and the White Ship sails on with her message of love and salvation through a risen Lord and Master.

Greetings and best wishes from the crew of the Gospel Ship to you and all the Children's World Crusade. I remain, yours in Royal Service,

James F. Laughton.

IS TOM JOA A FOREIGN MISSIONARY?

When we send men to Japan or China or any faraway country to help make Christ known and loved we call them foreign missionaries. Tom Joa whose picture is given, is a Chinese boy in the Crusader Company in Urbana, Ohio. Mrs. Thomas the Leader of the Company says he regularly attends the meetings and makes them very interesting. If he is helping us in our own missionary work, is he a missionary to us? That Company must be a 100 percent Company. They provided an exercise in Sunday school on Easter Sunday; observed C. W. C. Day; gave through the Dollar Hill Campaign; sent their report in on time, and devour all new C. W. C. literature. I think the last item may account for the former ones, somewhat. Besides, they have three Guild girls helping in the C. W. C.; the Jewel Band Leader attended the Ohio

Guild Convention and took back lots of enthusiasm and good working methods for the other C. W. C. Leaders.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

FROM MISS HOBART

Dear Crusaders: The Trinity Crusaders of Los Angeles have done the most remarkable white class work which I have ever seen done by Crusaders. They make almost every kind of conceivable thing from jumping jacks to patch quilts. A display of their handiwork was made at a C. W. C. Methods conference in Los Angeles. And I am very grateful to these Crusaders for samples of hand work which they have given me to show other Crusaders what fine things they can make for our Missionaries in their work.

I visited the Crusaders of the Chinese Baptist Church of Seattle. They have a large company there and I was delighted to meet them. I wish I could have stayed longer and heard more of their activities. Last year the Girl Crusaders made handkerchiefs and sent them as Christmas gifts to the girls in our Chinese Christian Center at Locke, Cal. I was particularly pleased to see how nicely their president presided and the secretary read the well written minutes. They can set some American Crusaders an excellent example.

Several Crusader leaders have asked me of late about a Crusader uniform. Miss Noble is even considering a national Crusader uniform. Have you any suggestions? We would be grateful for them. The Crusaders of Colorado Springs First Church have a cardboard helmet which they use and like. It is made by cutting two pieces of stiff cardboard in helmet shape (using the side view of a helmet), painting the outside of them over with silver paint and painting a red cross on one side. The cardboards are tied together with red string in the front about one-half inch apart, on the point of the top about two inches apart and at the back about four and a half inches apart. Of course the Crusaders made their own. The Colorado Springs Crusaders use these for initiation services only. Initiation comes about four times during the year.

Helen E. Hobart.

☆☆☆

Miss Alderman of Montrose, Colo., writes so jubilantly about her Company (her name is "Joy" by the way) that it will give us all joy in the reading:

"I just had to write to tell you of the wonderful progress we are making in our C. W. C. We organized the last Sunday in August with 16 members, 13 juniors. Now, we have a roll of 40 and an average attendance of about 30. When we organ-

ized we had three Junior Christians; now we have 15. Think of it! It was my great joy last week to see six juniors, four of them C.W. C., give their heart and life to Christ. The best part of it though is that we are not only growing in numbers, but also in grace and knowledge of what the Master wishes us to do.

"I have inaugurated a card game in our C. W. C. which we find very absorbing. The first half of a verse of Scripture is typed on one card and the last half is typed on two cards. The Leader holds all the cards with the first part of the verse on, and distributes equally the second part cards between the two sides. She then reads the first part of a verse and whichever side can give the second part wins a point. I have 65 references on cards now and they are begging for more. Now the first half of the verse is hardly read before somebody can give the other half from memory. I think this would be a fine way to get the memory work too. Last Sunday night the Pastor asked for Bible verses from memory (this was in church) and we were all surprised, agreeably of course, to have the Juniors lead in this. Our goal is 'Every Junior a Christian before the C.W. C. is a year old.' It begins to look as if we might reach that goal now, and oh, how happy we will all be."

☆☆☆

Mrs. Berry of Detroit says her boys and girls were crazy to get the Containers and by February 1st the Heralds and Crusaders had already given \$127.50 and more would follow.



JAPANESE CHILDREN OF SEATTLE, WASHINGTON

Our Variety Page, Especially for the Juniors



Pointing out the Goldfish

MISSIONS has found it necessary, in order to be fair, to make two classes of contestants—one including those ten years of age and under, and the other those from eleven to fifteen. This will make the competition more even.

A division will therefore be made in future, with one prize to the winner in each class, also Honorable Mention. This coloring contest is open to boys and girls in Baptist Sunday schools and members of the C. W. C. Send pictures to MISSIONS, 276 Fifth Avenue, New York.

Write Name, Address and Age Here:

(Pictures must reach us by June 20)

Pointing Out the Gold Fish

And so it came to pass that a few months afterwards there was a service in the little Christian church, and they were openly made part of God's great family.

Hara San and the English lady came to dinner with them that day, and afterwards Michan came in. She and Fumiko took their English teacher round the garden. It was so pretty. There was a red bridge and a little pond with gold fish swimming in it.

That evening when Fumiko was going to bed, she said to her mother: "Do you remember how I heard the cock crow on New Year's morning, and you said surely

this would be a lucky year for me? We wondered what lucky thing would happen! Now I know."

"Yes," said Mother; "we have all received the love of God in our hearts. In this way surely God has sent us a happy New Year."

April Prize Winners

The April prize winners are as follows: *First*—Ruth E. Oakley, Trenton, N. J. *Second*—The judges decided to divide this prize between Arthur English, (Age 9), Alhambra, Calif., and Priscilla Ellis, (Age 10), Milo, Maine, as it was difficult to determine which had done the better work.

Honorable Mention — Isabel Montel, Camaguey, Cuba; Orville Rogers, Monterey, Calif.; Helen Thomas, Fallon, Nev.; Nellie Howard, Houston, Texas; Jennie Kerfoot, Parma, Idaho, and Paul Edwards, Canton, Kansas.

OUR FOUR-YEAR-OLD CONTESTANT

Among the contestants in the color prize for May was a four-year-old, Ellen Sylvia Simmons, of Livingston, N. Y., with a letter from her carefully printed and correctly spelled. We hope to reproduce it in September issue. The coloring is in water colors and is certainly remarkable for this age. What can we do but give little Ellen a special prize?

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON
7 Landscape Avenue, Yonkers, N. Y.

Missionary Clover Blossoms

Some churches, particularly in regions of seasonal migration, are accustomed to summer-fallowing their missionary department, but others find it more profitable to provide clover fields for the stay-at-home bees: and may we assure you that much perfectly good honey may be culled from porch and lawn parties, picnics and excursions for which the entertaining type of missionary program is provided. The ensuing suggestions are especially appropriate for June, July and August. The other months in which they may profitably be used are November, January, September, May, December, March, October, February and April. (Apologies to Mark Twain.)

JAPANESE FUNCTIONS

With the aid of meaty matter from the Foreign Mission Study Book, "Creative Forces in Japan," delightful functions may be arranged from suggestions given in an old leaflet arranged by Clara Cushman and Anna Bing and published by the Methodist Board. Here are a few high lights:

"Decorations: Red and white are the national colors. The chrysanthemum is the favorite flower and artificial or real ones may be used. Flags, lanterns, fans, umbrellas, scrolls, mottoes, gay screens and curios, ferns and jars of flowers, and straw matting are all popular in Japan. Branches of plum and cherry trees with real blossoms or white and pink tissue ones glued on may be used, as also pine boughs and evergreen trimmings.

"A Tea House may be arranged in one part of the room, elaborately trimmed with the above decorations, low stools serving for tables.

"A Story Teller, preferably a man, may have a place at one side of the room, under a big umbrella.

"A Japanese Home may be arranged upon the platform, very simply furnished. Use matting or rugs on the floor, make an alcove at the back with screens, in the center of which hangs a Japanese scroll. Beneath the scroll set a small, low stand on which is a tall vase containing a very few flowers or small branches of plum or cherry trees in bloom. Pile cushions at one end of the room. Low stools serve as tables.

"A Store, using a raised platform, upon which the merchant is seated, may be used for the sale of articles. It will cause merriment to follow Japanese custom and charge enormous prices at first, gradually coming down to a fair price. In large cities it will be easy to find Japanese

articles, which may be bought at wholesale and sold at a fair profit.

"A Dolls' Festival for Girls may be represented in one part of the room. Arrange shelves with boxes or boards, cover them with red and display as many dolls and playthings as are available. Spread little feasts of sweets before the dolls and arrange the furniture around them. Let little girls trot around with dolls strapped on their backs, some carrying umbrellas.

"A Feast of Flags for Boys should display boys' toys, while bowls of water, with real or artificial fish, may have a place. Suspend large fish made of paper from poles near by. Barefooted boys may play with tops or kites. After the program is rendered, those taking part may be seated on cushions and engage in reading, writing or anything they desire, in Japanese style. Tea drinking is ever in place. A guitar, mandolin, banjo or flute played softly in different parts of the room will add greatly to the effect.

"Refreshments: Sponge cakes, small sweet cakes, candies like marbles, roasted chestnuts, wafers, sandwiches, crystallized ginger, stuffed dates, tea without sugar or milk, in small cups without saucers, fruits and sweets. Put one portion of each kind in plain white napkins with the four corners twisted tightly together to hold them firmly. It is good form for guests to take home what they cannot eat at the time. Pass the refreshments on trays, in the napkins, one package for each guest. Rice and sardines may be used for a regular meal. In this case the food should be eaten from dishes and chopsticks used. In drinking, sip with a loud noise to express appreciation of the drink. Do not boil the tea."

MATCHING YOUR WITS

Try having a spirited debate on one of the following subjects:

Resolved, That all missionaries should wear native dress.

That medical missions are more effective than educational missions.

That China needs missionaries more than the Congo.

That tithing is the best method of giving.

That non-Christian religions are adequate.

To debate, the principles and alternates must read and plan. Facts are sure to "sink in" to those who debate, through research for points. The audience will hear facts buffeted back and forth and will learn more in that way than by reading a dozen books, as missionary books are usually read—simply swallowed and not

digested.—Mrs. Dura P. Crockett, New London, N. H.

THAT "PROGRAM BY MAIL" AGAIN

To give a *Forum* version of a familiar line, "Methods, like chickens, come home to roost." Here is a charming brood, well worth consideration:

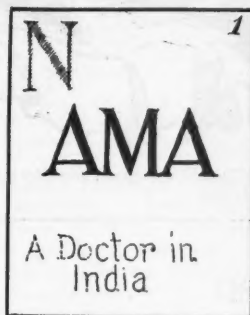

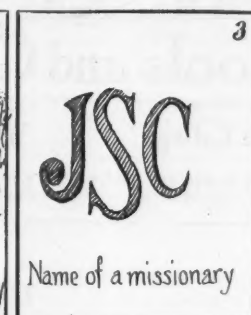

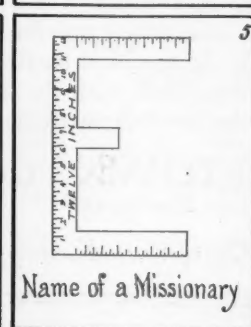

In response to the S. O. S. call in April MISSIONS, we submit the following, the outline of which was given in MISSIONS a while ago and recently elaborated by Mrs. J. P. Garber at the Tuxedo Park Baptist Church in Indianapolis. The subject was, "Women and Girls of India." After the opening service, the leader explained that she had expected late news from India by mail but it had not arrived. However as India was the most wonderful country in the world, much could be said extemporaneously. Just then a postman in uniform appeared with a full mail bag strapped over his shoulder and proceeded to distribute mail. Those on the program received packages and letters well wrapped, stamped and addressed, canceled stamps being used. All others received post cards of scenes in India. The thing was so well done that the fact of its not being a bona fide performance was not detected by some until near the end. Those on the program had previously looked over their parts to ensure familiarity with the subject matter, then returned the MSS. to the leader to be prepared for mailing. Many of the post cards contained snappy bits of information which were read as called for. Then there were (supposed) letters from some of our own Indian missionaries, and interesting articles from others telling of work among women and girls in India. As a story of the conversion of an Indian girl was being told, the songs such girls sang were reproduced vocally with excellent effect, in another part of the church. The pianist received a roll of music, and upon being asked what it contained, she sang the music as a part of the program. When the last song of the program was being sung, a loud knock was heard and a parcel postman entered with boxes wrapped and stamped. Placing these upon a table, the leader declared the meeting dismissed, and all gathered around to see the refreshment committee unwrap the parcels. They were found to be filled with cakes and other sweetmeats from India (presumably), and all were given a share. The success of this program was due to the most careful preparation of apparently extemporaneous matter, no loose ends being left nor any parts taken which had not been made thoroughly familiar.—Mrs. A. G. Davidson, Indianapolis.

(It is quite possible that any one addressing Mrs. Davidson, at 445 De Quincy Street, might obtain further particulars for activating this popular plan.)

A VALUABLE GIFT MISSIONS

Send to a friend. One Dollar to 276 Fifth Avenue will do it as special offer.

MISSIONS' PUZZLE PAGE

 <p>1</p> <p>A Doctor in India</p>	 <p>2</p> <p>Name of a Missionary</p>	 <p>3</p> <p>Name of a missionary</p>
 <p>4</p> <p>A Missionary's Name</p>	 <p>5</p> <p>Name of a Missionary</p>	 <p>6</p> <p>Name of a Missionary</p>

SERIES FOR 1924. No. 6

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1924, January to December:

First Prize—One worth while book for correct answers to the 66 puzzles in the eleven issues of 1924.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers to May Puzzles

1. J. F. Laughton
2. R. B. Longwell
3. A. V. Wakeman
4. H. O. Wyatt.
5. Lucy C. Palmer.
6. E. Marie Holmes, Mabel R. Long (omitted from issue), W. J. Longley, Mary W. Ranney, Clara Tingley, Alta Ragon, S. Wayne Gard, L. B. Rogers, H. E. Dudley, M. F. Yates and R. L. Crook.

Words to Look Out For

Winners, not winers.
Electros, not electroes.
Secretary, not secratary.
Magazine, not magazeon
Article, not artical
Separate, not seperad
Several, not severl
Copies, not copys
Colored, not colord
Auspices, not auspeces
Arranged, not aranged

Interest, not intrest (three distinct syllables)

People, not peopel
Discrepancy, not discrepency
Phenomenal, not phenominal
Penitent, not penitant
Determinative, not determinitive
Balloon, not baloon
Temperance, not temperence
Conscientious, not consciencious

Little Language Lessons

Note the difference between the following pairs of words which are often confused by careless writers and speakers:

Contagious, infectious. A disease is *contagious* when the only way to catch it is through direct contact with a person already having it, or through contact with articles such a person has used. A disease is *infectious* when it is presumably caused, not by contact with a person, but through widespread general conditions, as climate and sanitation.



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BOOKLET OF CHOICE RECIPES SENT FREE

Artist, artisan. An *artist* is an adept in any of the fine arts, as painting, sculpture, music, etc. An *artisan* is one who practises an industrial art; a trained workman.

A Good Letter From Texas

Dear Mission Friends: I am a little girl ten years old. I live in Houston, Texas. Here our Mission Society is called Sunbeam Band instead of World Crusaders. I am a member of the First Baptist Church and secretary of our Band. My grandmother who lives with us has taken MISSIONS ever since it started. Two of my uncles, grandmother's boys, are missionaries. Wouldn't they be surprised to find my letter in MISSIONS? I am always glad when MISSIONS comes and always turn to the Junior page first. I have enjoyed coloring and fixing this month's picture. Your little friend,

Nellie Howard.



Schools and Colleges

Which College?

Which School?

For assistance in the selection of a suitable school for your boy or girl, address the Educational Directory, MISSIONS, 276 Fifth Avenue, New York City. State your problem clearly, giving us detailed information as to rates and location desired, etc.

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With Christ After the Lost, by L. R. Scarborough, D.D., President and Professor of Evangelism in the Southwestern Baptist Theological Seminary, is a comprehensive handbook of evangelistic methods, dealing with all phases of soul winning. The volume of 317 pages is packed with practical material. The rhetoric is frequently fervid, as for example, in speaking of the Apostle Peter as one of his inspiring examples, the author says, "He threw a hot Gospel at the bared souls of men in great golden chunks." The Scripture passages for workers are among the most useful features. (George H. Doran Co.; \$1.50.)

An Introduction to the Study of the Bible, by Rev. J. R. Van Pelt, D.D., of Gammon Theological Seminary, gives a general survey in answer to What is the Bible; tells of the Bible in the Making; How We Got our Bible; the Bible in the Church and in the World; and How to Read the Bible. There is a great deal of valuable historical material. The approach is that of the historico-literary criticism, and those wishing to know the general results and conclusions of that method of study will find them here set forth. (Doran Co.; \$2.)

BOOKS RECEIVED

The Life of the Ancient East, by James Baikie (Macmillan; \$4.00).
Chalmers of New Guinea, by Alexander Small (Doran; \$1.35).
The Three Religions of China, by W. E. Soothill (Oxford University Press).
David Livingstone, by H. F. L. Wilson (Doran; \$1.35).
The Influence of the Bible, by Thomas Tip-lady (Revell; \$1.00).
Mackay of Uganda, by Mary Yule (Doran; \$1.35).
Jeremiah, by G. A. Smith (Doran; \$3.00).
The Reality of Prayer, by Edward M. Bounds (Revell; \$1.25).
Weekday Church School Methods, by Thomas S. Young (Judson Press; \$1.00).
The Men's House, by J. F. Newton (Doran; \$2.00).
The Builders, by J. F. Newton (Doran; \$2.00).
How To Be Saved and How To Be Lost, by R. A. Torrey (Revell; \$1.50).
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☆☆☆

Foreign Missionary Record

SAILED

From New York City, April 5, on the *Athenia*, Dr. and Mrs. H. C. Gibbens for Burma.
From San Francisco, April 15, on the *President Pierce*, Miss Irene Dolbey for the Philippines.

ARRIVED

Mr. and Mrs. C. E. Blanc and child of Jorhat, Assam, in San Francisco, March 20.
Mrs. E. C. Condit of Thayetmyo, Burma, in New York City, April 8.

BORN

To Rev. and Mrs. J. Lee Lewis of Tharrawaddy, Burma, now in this country on furlough, a daughter, Ann Eleanor, on March 20.

To Dr. and Mrs. Harold Thomas of Ningpo, China, a son, on March 21.

To Mr. and Mrs. L. A. Lovegren of Yachowfu, West China, a son, Norman Victor, January 2, 1924.

To Rev. and Mrs. H. C. Long, missionaries in Bengal-Orissa, now at home on furlough, a son, Paul Herbert, February 27.

To Rev. and Mrs. G. D. Josif of Rangoon, Burma, a daughter, March 7.

DIED

Rev. Emil Tribolet, missionary in Burma since 1888, on April 13, at Myingyan.

Rev. A. V. B. Crumb, missionary in Burma since 1876, on March 6 at the Toungoo hospital.

What Some of Our Question Box Contestants Think of Us

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"I do love to work out the questions and enjoy reading the magazine. The October number alone was worth the price of the subscription for a year."—*Mrs. Myrtle Coy, Neenah, Wisc.*

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